

ENCHIRI-  
dion militis Chri-  
stiani, *which may be*  
called in English, the  
handsome weapon of a  
*Christian Knight :*

Replenished with many good  
ly preceptes : made by the  
famous Clerke Erasmus  
of Roterdame, and newly  
corrected and im-  
printed.

1576.

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streete, by William How  
for Abraham Vcale.





¶ Erasmus Roterdame  
sendeth greeting to the Re-  
uerend father in Christe, and  
Lorde, the Lorde Paule Volzyus,  
the most religious Abbot of the mo-  
nastery, the which is commonly  
called Hughes Courte.



Al be it moſte vertuouſe  
father, that this lytle booke,  
to the which I haue geue th  
name or title Enchiridion militis  
Christiani, which many a daye  
ago I made for my ſelfe only,  
and a certaine friend of mine beyng wyterly vn-  
learned, hath begon to diſpleaſe me the leſſe, for  
as much as I doe ſe that it is allowed of you &  
vertuous and learned men ſuche as you be, of  
whom (as ye are indeede endued with godlye  
learning, and alſo with learned godlyneſſe) I  
know nothing to be approued, but that whiche  
is both holy and alſo clarkely: yet it hath be-  
gon wel nigh alſo to pleaſe and lyke me nowe,  
whan I ſe it (after that it hath bene ſo oftens  
times printed) yet ſtil to be deſired, and greatly  
called for, as it were a new worke made of late:  
yf ſobe ſe Printers do not ly to flatter me with-  
all. But againe there is an other thing whiche  
oftentimes grewth me in my mynde that a cer-  
taine well learned frind of mine long ago ſaid,  
very poſſperly and ſharply, checkinge me, that

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Trouble or  
aduersity cor  
recteth some

Fortunate  
Polycrates.

there was more holyness sene in the fyrst booke,  
than in the whole author and matter therof. In  
deede he spake these words in his iesting bour-  
dingly, but would to God he had not spoken so  
truly, as he boured bitterly. And that greueth  
me so much the more, because & same thing hath  
chaunced to come: yfherwise to passe in him, for  
the chaunging of whose maners principally I  
tooke vpon me this labour and trauaile, for  
he also not only hath not withdrawen himselfe  
fram the Court, but is daily much deper brow-  
ned therein then he was afozetime, for what  
good purpose I cannot tel, but as he confelleth  
himselfe with much great misery. And yet for  
all that I do not greatly pite my friende be-  
cause that peraduenture aduersite of fortune  
may teach him once to repent himselfe, and to a-  
mend, seeing that he wolke not to follow and do af-  
ter my counsell and admonitions. And verely  
though I enforcing me to the same thinge, and  
purpose, he ue bene tourned and tossed with so  
many chaunces and rempess, that Vlixes a  
man stuing euer in trouble (which Homer spe-  
keth of) might be counted in comparison to me  
euen polycrates, whiche euer lyued in prospe-  
rite without any manner of trouble. I dor not  
biterly repent me of my labour, seeinge it hath  
maued and prouoked so many vnto the studie  
of goodly vertue: no? I my selfe am not biterly  
to be blamed and rebuked although my stuing  
be not in all poyntes agreeing to mine owne  
pceptes and counsailes. It is some part of  
godly nesc when one withal his hart desireth &

## The Epistell. T

is willinge to be made good & vertuous: nor  
 such a minde so well entendinge. I suppose is  
 not to be cast away, although his purpose bee  
 not euer luckely performed. To this we ought  
 to endeavour our selfe all our lyfe longe and no  
 doubt but by h<sup>e</sup> reason that we so oftentimes shal  
 attempt it, once at the laste we shall attaine it.  
 Also he hath dispatched a good piece of a doubte  
 full tourney whiche hath learned well of the  
 tourney the way. Therfore am I nothing mo-  
 ued with the mockes of certaine persons which  
 dispise this little booke, as nothing erudite and  
 clearkly, sayinge that it might haue bene made  
 of a childe that learned his A. B. C. because it  
 encreateth nothing of Dunces questions: as  
 though nothing without those, coulde be done  
 in learning. I do not care if it be not so quick so  
 it be godly: let it not make them instruct and re-  
 dy to disputacions in schooles, so that it make  
 them apt to kepe Churles peace. Let it not  
 be profitable or helping of the disputation in  
 diuinitie, so it make for a diuine life, for what  
 good should it do to intreate of that thing that  
 euery man entermedleth with? who hath not  
 in handeling questions of diuinitie or what els  
 do all our swarmes of schoolemen. There bee  
 almost as many commentaries vpon the Ma-  
 ster of the sentence as he names of diuines.  
 There is neither mesure nor number of sum-  
 mularies which after the maner of poticaries  
 mingle oftentimes sundry thinges togeather, &  
 make of old thinges new, of new thinges olde  
 of one thing many, of many thinges one. How

## The Epistle.

can it be þ these great volumes instruct vs to  
live wel, & after a christen maner, which a man  
in all his lyfe cannot haue laper once to looke  
ouer. In lyke maner as if a Physician shoulde  
prescribe vnto him that lyeth sicke in perill of  
death, to reade iacobus de partibus, or suche lyke  
volumes, saying that there he shoulde finde re-  
medy for his disease: but in the meane time the  
patient dyeth, wanting present remedy wheres  
with he might be holpen. In such a fugitiue  
lyfe it is necessary to haue a ready medicine at  
the hand. How many volumes haue they made  
of restitution, of confession, of slander, and o-  
ther things innumerable. And though they  
boulte and search out by pece meale euery thing  
by it selfe, and so define euery thinge as if they  
mistrusted all other mens wits, yet as though  
they mistrusted the goodnes and mercy of god,  
whilles they do prescribe how he ought to pun-  
nish and reward euery fact either good or bad:  
yet they agree not amongst themselves, nor yet  
sometymes do open the thinge plainely, if a man  
would looke neere vpon it, so much diuersitie  
both of wits and circumstances is there. Whores  
ouer although it were so that they had deter-  
myxed al things well and truly, yet besides this  
that they handle and treat of these thinges af-  
ter a barbarous and vnpleasant fashion, there  
is not one amongst a thousande that can haue  
any laper to read ouer these volumes: Or who  
is able to beare about with him Secunda secunda  
the work of S. Thomas. And yet there is no man  
but he ought to vse a good lyfe, to þ which chursh  
would

eThe great  
volumes.



## The Epistell.

would that the way should be plaine and open  
for euery man, and that not by inexplorable  
crokes of disputacions, not able to be resolved,  
but by a true and sincere faith and charitie, not  
fayned whom hope doth follow which is neuer  
ashamed. And finally let the great doctours  
which must needes be but fewe in comparison  
to all other men, studie and busie them selfe in  
those great volumes. And yet neuerthelesse the  
vblearned and rude multitude which Christe  
dred for ought to be prouided for, and he hath  
taught a great porcion of christian vertu which  
hath inflamed men vnto the loue thereof. The  
wise king whan he dyd teach his sun true wis-  
dome tooke much more paine in exhortyng him  
thercunto, than in teaching him, as who should  
say that to loue wisdom were in a maner to  
haue attained it. It is great shame and rebuke  
both for Lawyers and also Christians, that  
they haue of a set purpose, and for the nonce,  
made theyr art and science ful of difficultye, and  
hard to be attayned or come by to the entente  
that both their gaites and aduantage might  
be the more plentiful, and their gloze and praise  
among the vblearned people the greater: but it  
is a much more shamefull thing to do the same  
in philosophy of Christ. But rather contrari-  
wise we ought to endeour our selues with all  
our strength to make it so easie as can be and  
plaine to euery man. For let not this be our  
studye to appeare learned our selues, but to  
alure very many to a christian mans life. Pres-  
paratio and ordynance is made now for war to

The theolo-  
gie appertai-  
neth to fewe  
men but the  
saluation ap-  
pertaineth to  
all.

These be new  
ted that of  
purpos make  
the facultie  
which they  
professe obs-  
cure & hard.

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The war a-  
gainst the  
Turkes.

be made against the Turkes which for what-  
soeuer purpose it is begon, we ought to praye,  
not that it might tourne to the profit of a few  
certaine persons, but that it may be to a com-  
mon and generall profit of all men. But what  
think you shoulde come of it, if to such of them  
as shal be overcome (for I do not suppose that  
they shall all bee killed with weapons) we  
shall laye the workes of Occam, Durapirdus,  
Duns, Gabriell, Aluarus or any suche Schoole-  
men, for the intent to bring them in mind to take  
Christes profession vpon them, what shall they  
imagin and thinke in their mindes (for surely  
euery they, though they bee nought else, are  
men, and haue witte and reason) when they  
shall heare those thynge and combrous in-  
extricable subtilie imaginations of instance, of  
formalities, of quiddities, of relaxation: namely  
whan they shal see these great doctours and tea-  
chers of religion and holynes so far vnagrees-  
ing, & so sundry opinions among themselves, that  
oftentimes they dispute and reason so longe  
one with an other vntill they change colour  
and be pale, and reuile one another, spittinge  
ech at other and finally beling buffets & blowes  
ech to other whā they shall see blackfriars fight  
and scold for their Thomas, and then the gray-  
friars marched with them defending on the o-  
ther party their subtilie and seruient hot doctours  
which they call Seraphicos, some, speaking as  
reals, some as nominals whan they shall also  
see the thing to be of so great difficultie y<sup>e</sup> that  
they can neuer discusse sufficientely with what  
wordes

The discorde  
amonge reli-  
gions.

## The Epistle.

wordes they may speake of Christe as though  
 one dyd deale oꝝ had to do with a wayward spi-  
 rite whiche he had raised vp vnto his owne des-  
 truction, if he dyd faile neuer so litle in the pꝛe-  
 scripe wordes of coniuering, and not rather with  
 our most mercifull sauoure, which desireth no-  
 thing els but a pure life and a simple. I beseech  
 thee foꝝ the loue of God shew me what shal wee  
 bring about withall these reuentings, speciallye  
 if our maners and our lyfe be lyke to the pꝛoud  
 doctrine and learning, and yet they shal see and  
 wel perceiue our ambition and desirousnes of  
 honour by our gorgeiuousnes moze than euer as  
 ny tyrant dyd vse: our auarice and couetousnes  
 by our bꝛibing and polleng, our lecherousnesse  
 by the defiling of maydens and wiues, our cru-  
 elties by the oppressions, done of vs, with what  
 face oꝝ how foꝝ shame shall we offer to them the  
 doctrine of Christ, which is far away contrary  
 to all these things. The best way and mosse ef-  
 fectual to ouercome and win the Turks should  
 be, if they shall perceiue that thing which christ  
 taught and expessed in his lyuinge to shine in  
 vs. If they shal perceiue we do not highly gape  
 foꝝ their empires, do not desire their gold, and  
 good, do not couet their possession, but that wee  
 seke nothings els but euen their soules health,  
 and the gloꝛy of God. This is that right, true &  
 effectuous diuinite, the which in times passed  
 subdued vnto Christ arrogant and pꝛoude phi-  
 losophers, and also the mightye and maine-  
 able pꝛinces And if we thus doe, than shall Christe  
 euer be pꝛesent and help vs. Foꝝ truly it is not

J. v.

meete

The life vsed  
amongest  
christen mē.

With what  
artillery ches-  
ly the Turks  
ought to bee  
ouercome.

## The Epistell.

The parte of  
a christen  
man  
is so saue and  
not to de-  
stroy.

The king-  
dome of  
Christ.

mette not conuenient to declare our selues chris-  
tenmen by this pzofo oꝝ token, if we kpl verpe  
many but rather if we saue verpe many: not if  
we send thousands of heathen people to hell,  
but if we make many infidels faithfull: not yf  
we cruelly curse and excommunicate them, but  
yf we with deuout prayers & with al our hartis  
desire their health, and pray to God to send the  
better mundes. If this be not our entent it shal  
soner come to passe that we shal degenerate and  
tourne into Turkes our selues, than that wee  
shall cause them to be christen men. And at-  
though the chaunce of warre, which is euer  
doubtful and vncertaine: should fal so vnlucke-  
ly to vs that we had gotten the victoꝝ, so shuld  
it be brought to passe that the Pope of Romes  
domynion and his Cardinals might be enlar-  
ged but not the kingdome of Christe, which sta-  
nally floꝝyssheth and is in prosperitie yf fayth,  
loue, peace, and charytie be quicke and stronge,  
which thinge I trust shall be brought to passe  
by the good gouernaunce and prouision of the  
Pope of Rome Leo the tenth, vnlesse the great  
trouble and rage of worldy busines pluck him  
from his veri good purpose, another way chyst  
doth pzoferre to be priuate and head himselfe in  
the heauenly kingdome, which neuer doth floꝝ-  
rysh but when celestiaall thinges be aduanced.  
Noꝝ Christ dyd not dye for this purpose, that  
goodes of the world, that riches, that armure,  
and the rest of rustlinge fashions of the worlde  
shoulde be now in the handes and rule of cer-  
taine Priests, which thinges were wont to be



## The Epistle.

in the handes of the Gentiles, or at the least amonge lay Princes not muche differing from Gentiles. But in my minde it were the best, befoze we shoulde tye with them in battayle, to attempt them with Epistles and and some lytle Bookes, but with what maner of Epistles? Not with threathenge Epistles, with Bookes full of tyranny, but with those which might shewe fatherly charitie, and resemble the very harte and minde of Peter and Paule, and which should not onely pretende and shew outwardlye the title of the Apostles, but which also should fauoure and taste of the efficacy and strength of the Apostles. For because I doo not know that all the true fountaine and baine of Christs philosophi hid in the gospels and the Epistles of the Apostles. But the straung maner of praise & ostentimes, the troublous speaking of diuers crooked figures and tropes be of so great difficulty, that oftentimes we our selfe also must labour right soze, befoze we can perceiue them. Therefore in mine opinion the best were that some both well learned and good of leuings, should haue his office assigned and put vnto them, to make a collection and to gather the sum of Christs Philosophy out of the true fountaine of the Gospell, and the Epistles, and most approued interpreters, and so plainly & yet it might be clearly and crudite, and so breuely, that it might also be plaine. Those thinges which concerne faith or beleue, let the be contained in a few Articles, those also & appertaine to & maner of liuing, let them

The difficult  
of holy scrip  
ture.

The breefnes  
of Christs  
doctrine.



## The Epistell.

them be shewed and taught in few wordes, and that after suche fashion, that they may perceiue the poynt of Christe to be pleasant and easie, and not greuous and painfull: so that they may perceiue that they haue gotten fathers and not tirants, feders and not robbers, pillers nor pollers, and that they be called to their soules health and not compelled to scrutture. Undoubted they also be men nether their hartes be of so hard Iron or Adamant, but that they may be molified and won with benesities and kindnesse, wherewith euen very wilde beastes be waken gentill and tame. And the most effectuous thinge is the true vertue of Christe. But let the Bishop of Rome also commaunde them whom he appointeth to his business, that they neuer swarue nor goe from the true patron and example of Christ, nor in any place haue any respect to the carnall affections and desires of men. And such a thing my minde was about to bringe to passe as well as I coude, when I made this Booke of Enchiridion. I drede the common people of Christendome not onely in effect, but also in opinions to be corrupted. I considered the most part of those which profes them selfe to be pastours, and doctours to abuse the titles of Christ to their proper aduantage. And yet wyl I make no mencion of those men, after whose will and pleasure the world is ruled and tournd by a downe whose vice though they be neuer so manifest, a man may scarcely once winch. And in such great darknesse, in such great troublous rustling of the worlde, in

The Turkes  
be men.

The corrupt  
nes of the  
world.

The sure  
anker.

## The Epistle.

so great diuersitie of mens opinions, whether  
 should we rather flie for succour to the verie  
 great and sure anker of Christs doctrine, which  
 is the gospell? who being a good man indeede,  
 doth not see and lament this meruailous cor-  
 rupt worlde? whan was there euermore tyran-  
 ny? whan did auarice raigne more largely, and  
 lesse punished? whan were ceremonies at any  
 time in more estimation? whan did our iniqui-  
 tie so largely flowe with more libertie? whan  
 was ever charitie so colde? what is wrought?  
 what is read? what is decreed or determyned?  
 but it tasteth and sauoreth of ambition, and lu-  
 cre. Oh how unfortunate were we if Christ had  
 not left some sparkels of his doctrine vnto vs,  
 and as it were liuel and euerlastyng vainesse  
 of his goodly minde. Whereto therfore we must  
 enforce our seife to know these sparkes, leuing  
 the coles of mens fantasies. Let vs seeke the  
 baynes vntill we finde fresh water which spring-  
 geth into euerlastyng lyfe, we delue and dig the  
 ground meruailously deepe for to plucke out  
 riches, which nourisheth vice. And shall we not  
 labour then? rich earth of christ to get out that  
 thing which is our soules helth? There was  
 neuer no reigne of vices that did so ouercome  
 and quench the heate of charitie, but it might be  
 restozed againe at this Amestone: Christe is a  
 stone, but this stone hath sparkes of celestia-  
 fire, and vaines of lyuely water. In time pas-  
 sed Abraham in euery lande dyd dig pyres and  
 holes, searchinge in euery place the baynes of  
 lyuely water: but those same being stopped by  
 agayne

In things  
 confuted we  
 must haue re-  
 coure to the  
 euangelists.

Cor 1.

Gen xvi.

Gen. xlv.

## The Epistle.

The Philis-  
tines of our  
time.

again by the Philistines with earth, Isaac and  
his seruantes dyd delue agayne, and not being  
onely content to restore the olde, dyd also make  
new. But then the Philistines did scold and chide  
ye he dyd not cease from digginge. And in this  
our time we haue Philistines, which do pferre  
the naughty earth to the liuely fountaynes, e-  
uer these which be worldly wise, and haue the  
respect to earthly things: and wying and wrestle  
Gods doctrine and his Gospell to their carnall  
affections making it serue to their ambition,  
bolstring by therewith their filthy lucre and ri-  
tany. And yf now any Isaac or any of his family  
shuld dig & finde some true & pure vaine by and  
by they byable and crime against him percei-  
uing right well that, that vaine shall hurt they  
aduantage. shall hurt their ambition although  
it make neuer so much for the glory of Christe.  
Straight way they cast in noughty earth and  
with a corrupt interpretation they stop by the  
way, and driue away the digger or at the least  
they make it so muddy with clay and filthyness  
that whosoever drinketh therof shall draw vnto  
hym more slime and naughtyness, than he shal  
good licour: they wil not haue those which thirst  
and desire righteousness to drinke of the pure  
licoure: but they bring them to their olde way  
and all to troden cisternes, which haue broken  
stones and morter, but water they haue none.  
But yet for all this the verie true children of  
Isaac, he is the true worshipers of Christ. must  
not be werped and driuen away from this la-  
bour, for verely even they which thus naught

## The Epistle.

the earth into the fountayne of the Gospell:  
 wolde be counted the very worshippers of Christ  
 So that indeede nothinge now a daies is more  
 perillous, than to teach truly Christes learning:  
 So greatly haue the Philistines pynayled sigh-  
 tyng for the earth, preaching earthly things for  
 celestial: and mens inuencions for Gods com-  
 mandements: that is to say, not teaching those  
 things which make for the glory of Christ, but  
 those things which be for their owne aduan-  
 tage which be pardons, compositions, and such  
 like pelfare. And this they do so much more pe-  
 rionally because they cloke theyr couetousnesse  
 with the tytles and names of great and mighty  
 princes, yee and of Christe also himself. But  
 there is no man that doth more or better seruyce  
 vnto Princes or that deserueth more thanke at  
 theyr handes then he doth, which endeouours  
 hymself all that he can that the people may obe-  
 diently do theyr duties to god and theyr prince,  
 and vertuously encrease in wealth and prosper-  
 ity, & so to lyue in vniyte together. But some of  
 the flocke of scholmen, will here speake against  
 mee, saying it is easy to any man to geue gener-  
 all preceptes what is to be despyred, and what  
 is to be eschewed, but what shalbe answered tha-  
 to those that aske counsel for so many fortunes  
 and chaunces? I fyrrst I answer, that there bee  
 more dyuers kyndes of such worldly bellesses,  
 than that any leuyn person can geue dyrect and  
 sure answer to eche one of them. Secondarily,  
 there is such diuersitee of circumstances, which  
 if a man do not knowe it is not well possible to  
 make

The mans  
 chaunces of  
 pardons.

A man can  
 make no cer-  
 taine answer  
 to euery  
 thing.



## The Epistle.

make answer. In conclusion, I doubt greatly whether they themselves have any sure answer that they may make seeing they differ in so many things amongst themselves: And they also which amongst them be of the wiser sort, doe not than answer: This ye shall do, this ye shall not doe, but of this manner. This is mine opinion were the better, this I suppose to be intolerable. But if we haue that simple and bright eye of which y<sup>e</sup> gospell speaketh of, if the house of our minde haue in it the candle of pure faith set vpon a candlestick, all these trifles shall easily be put away, and auoyded as it were cloudes of mistes. If we haue the rule and parrone of Chyestes charitie, to it we may apply and make meete all other things right easily. But what wil ye do when this rule doth not agree with those things, which he hath commonly vsed so many hundred yeares, and whiche he ordained and established by the Lawes of Princes, for this thing chaunceth very oft. Ye must not condemn y<sup>e</sup> thing which princes do, in executing their office, but againe doe not corrupt and defile the heavenly philosophy with mens deedes. Let Chyist continue and abyde as he is indeed a very centre or middle poynt vnmoued hauing certaine circles goyng round about him, moue not y<sup>e</sup> marke out of his own place. Those which be in the firste circle next to the centre (that is to say, next to Chyist) as priests and Bishops that truly preach gods worde, and such to whom it belongeth to follow the Lambe whether so euer he shall goe let them embrace and holde fast

The light of  
sayth.

Chyiste is the  
centre three  
Circles.

The first of  
men of the  
church.



that most pure parte, and so far forth as they may, let them communicate and plentifully geue the same vnto their next neighbours. In the second circle, let al temporall and lay princes be, which in keeping war and making lawes after a certaine maner do seruice to Christe: ether whan in rightful battaile they drue away their enemies, and defende and maintaine the publique peace, and tranquillity of the common wealth: or els whan with punishment according to the lawes they punish malefactours and euill doers. And yet because they cannot chuse but of necessitie be occupped, and busied in such things as be toged, with the moste vile dreggs and filth of the earth, and with busines of the world: it is to be feared, least they fall somewhat further of from the centre and marke, least they make sometimes warre for their owne pleasure, and not for the common wealth, least vnder the pretence of iustice they vse crueltye vpon those whom they might refoyme with mercie: least vnder the title of Lordshippe they pill and poll these people, whose goodes they ought to defend. And moreouer as Christe lyke the fountayne of euerlastinge fire, doth draw next vnto him the order of priestes, and maketh the of lyke nature, that is to saye, pure and cleane from all corruption of worldly dregges and filthynes. So in like case, it is the office of bishops, and specially of the highest, so much as they can, to call and drawe vnto them those that be princes, and haue power and auctoritie. And if it fortune at any time, that warre do rise suddenly

The second  
of Princes

The office of  
sacerdotes,

## The Epistle.

Augustine.

what things  
and how far  
forth they  
appertaineto  
the heades of  
the church.

In any place, let the bishops endeuorze them  
selues, so much as in them is, eyther to end the  
strives and varpaunces without sheddyng of  
bloud: or if that can not be brought to passe, by  
reason of the great Rozmes of worldly busines,  
yet let them so do, that as litle bloud as may be  
shed, and that the war may shortly be brought to  
to an end. ¶ In times past then bishops author-  
tyty had place euen in iust punyhmences, and  
gotten dyuers tymes (as saynt Augustyn plain-  
ly in his Epistle doth testifie) the malefactours  
from the handes of temporal iudges. For some  
things ther be so necessary vnto the order of the  
common wealth, that partly yet Chyrste did  
dissemble at them, and partly he put them from  
him, and partly neither approunge nor dysas-  
lowing them dyd in maner wycke and looke  
beside them. He would not know the mony of  
Cesar, nor the scripture vpon it. The trybute  
he commaunded to be payed if it were due and  
debt, as though it lytle pertained to him so that  
god had his duty. The woman taken in adul-  
tery, he neither condemned, neither openly ob-  
solued, but only dyd bid her that she shoulde no  
moze do so. Of those which were condemned of  
Hylate, whose bloud he entermingled amongst  
their sacrifices, he nether sayd, it was wel done  
nor euill but onely threathned euery man, that  
that they shoulde be punished w a lyke destruc-  
tion, if they dyd not amende. Whozoner, whan  
he was desired to deuide the inherytaunce be-  
twene the two brathzen he playnly refused it,  
as an vnwozthy thyng for hym to geue iudges

## The Epistle.

ment of such grosse matters, whiche dyd teach  
 thinges heauenly. And also of the other parte,  
 there be certayne thinges which he openly ab-  
 horred, as  $\text{h}$  couerous pharises, the ipocrites,  
 the proude rich folkes, saying vnto them, wo  
 be vnto you. He neuer rebuked the Apostles  
 moze sharply, than when they would haue bene  
 auenged, or whan they were ambitious, whan  
 they asked hym whether they should commaund  
 fire to be sent downe from heauen, to burne vp  
 the citie from whence they were shut forth, hee  
 answered and sayde to them ye knowe not of  
 what spirite ye are, whan Peter was about to  
 call him vnto the worlde from his passion suf-  
 ferynge, hee called him an aduersarpe, whan  
 they contended aboute the p<sup>r</sup>eminēce, which of  
 them should be the best, how often and how mas-  
 nie wayes doth he cal them back to a contrary  
 minde? And other thinges there be which he  
 teacheth and commaundeth openly to be obser-  
 ued: as not to resist euill, to do good to thyne e-  
 nemies to vse mekenes of minde, & other like.  
 These must be departed in sonder, and euery of  
 them set in order in his owne place. Let vs not  
 therfoze straight wayes make Chyriste, an auc-  
 tour of al thinges which be done by p<sup>r</sup>inces and  
 tempozal officers noz defend it (as we cal it) to  
 be done by gods law. Thei deale and meddle w<sup>th</sup>  
 many thinges which be lowe and grosse, and not  
 altogether of the verpe purenes of a chrysten  
 man, yet they be not to be rebuked, in as much  
 as thei be necessary to  $\text{h}$  maintenance of order to  
 be obserued. Noz we be not by  $\text{h}$  ministring of

what things  
 Christ open-  
 ly rebuketh.

What things  
 Christ  
 teacheth  
 openly.

Princes lawes  
 are of the  
 mean sort of  
 things.

Evill rulers  
must be suf-  
fered.

The thirde  
circles.

The weake  
must be tor-  
boine.

their office made good al be it that by them it is  
caused, that we be lesse euill, and that they which  
be euill do lesse hurt and nocument to the comon  
wealth, and therefore they also ought to haue  
their honour, because they do somewhat serue the  
iustice of God, and the publike and common  
tranquillitie, without the which, sometime those  
things be troubled and vexed, which belong to  
godly holynes. They must be honoured when  
they do their office: and if sometimes they vse  
their power for their pleasure or profite, yet per-  
aduenture it were best to suffer them least more  
hurt should springe thereof, for there appeareth  
an ymage, or rather a shadow of the diuine ius-  
tice in them, whiche iustice yet ought to shine  
more evidently, and more purely in the leuitings  
and lawes of priests. An ymage both of an o-  
ther maner shew in a mitre or of glasse, than it both  
in yron. And in the third circle must al the comon  
people be, as the most grosse parte of all this  
worlde but not yet so grosse, but that they  
pertayne vnto the mysticall body of Christe, for  
the cyne be not the only members of the bodye,  
but also the legs, the feete, and the priuy parts.  
And those which be in the third circle, we ought  
to suffer in their infirmitie, that as much as is  
possible, we do call them vnto those things  
which be more approued of Christe. For in the  
mysticall bodye, he that but late was the foote  
may be the eye. And lyke as the princes, if they  
be not all the best must not with chiding be ex-  
asperate least (as saint Augustine saith) when  
they be moued, they stir by perillous tragidies



## The Epistell.

so that the weake people lyke as Christ suffered his Apostles, and nourished them; must be suffered, and after a fatherly maner cherished, vntill they were moze aged, and strong in Christ. For godlynesse hath his infancy, it hath meane age, it hath full strength and perfect age, yet all men after their degree must endeouour themselves to attaine and come vnto Christ. The elements haue euery one his p[ro]per place, but the eye which hath the highest place by litell and litell draweth all the other vnto him, and so much as he can tourneth them into his nature. The cleare water he tourneth into the eye and the eye claryfied, he transfozmeth into his owne nature, Saint Paule doth in many thinges suffer and pardon the Corinthians, but in y<sup>e</sup> meane season putting difference betwene those things which he dyd profit in the name of his Lorde, vnto them that were perfit, and those thinges which he dyd pardon, that were written in his owne name, vnto them that were yet weake and yong in Christ: but euer in this trust, that they should profit and goe forwarde to moze strength and perfection. And also he trauayleth agayne to bringe forth the Galathians vntill Christe be fashioned in them. Now if any man wil thinke this circle to be moze conuenient for Princes, I will not strue greatly with him. But what fouer is without the third circle is at al times & in al points to be hated and refused: as ambition, and desyre of many lechery & of vengeance, enuy, backbittinge, and such other pestilences which than only he made incurable, whan they

The chaunge  
of one element  
into an  
other.



## The Epistle.

The marke  
may not be  
changed.

All must laboure  
to  
perfectione.

Disguised with viler and cloke of holynes and  
vertue doo creepe into the circle afoze spon-  
sors: that is, when vnder the p[re]text of execu-  
tyng the law and iustice, we vse our tyrannye,  
whan by the occasion of religion, we proude  
for great lucre, whan vnder the tytle of defen-  
dyng of the church, we hunt for worldly power  
and auctoritie: and whan so euer those thinges  
be commaunded as thinges pertayninge vnto  
Christe which he disagreeinge much from his  
learning. Therefore the marke must be set be-  
foze euery man, which they ought to shote at;  
and there is but one marke, which is Christe,  
and his most pure learning. If thou set forth  
a worldly marke, in the steede of a celestial mark,  
than shall there be nothinge whereunto a man  
ought iustly enforce himselfe, which labourerth  
to profyt and go forward. Euery man ought to  
enforce hymselfe to do that whiche is best, and  
most perfitt that at the least, we may attaine and  
come to the meane thinges. And there is no  
cause why we shuld put away any kind, or ma-  
ner of leuynge from this marke. The perfection  
of Christ consisteth only in the effects, and not  
in the manner or kinde of leuynge: it consisteth in the  
minde, and not in the garments or in meates  
and drinkes. There be among the monks which  
be scarce able to be put in the third circle, & yet  
I speake of those which be good: but yet weak,  
and not perfitt. There be amongst those which haue  
had two wiues which Christ thinketh worthe  
for the first circle. Nor yet in the meane time I  
doe no wrong to any manner of leuynge, or professe.

Don

Non though I propone, and set forth afoze  
every man, that thing which is best, and moſte  
parſit: Onleſſe ye thinke Plato to haue done in-  
ſurie againſt all cities, becauſe in his booke of  
gouerning of a citie, or a common wealth, he  
ſayned ſuch example of a common welth, as yet  
neuer any man could ſee. Or except yee doo  
thinke the Quintilian hath hurt the whole or-  
der of Oratours, becauſe hee ſayned ſuche an  
example of an Oratour, as yet neuer was: and  
though thou be far from y principal & chief pa-  
tron chriſt thou art not therfore caſt away, but  
extrimulate and moued to go forward & proſite.  
Art thou nere the marke i than art thou moni-  
ſhed and counſailed to appoche moze neare  
for there was neuer yet any man y went ſo far  
forward, but y he might haue gone much moze  
nere the marke. Ther eis no kinde of lyuinge,  
but it hath ſome perilous pointes annexed vnto  
it to cauſe men to degenerate from the truth.  
And whoſoeuer ſheweth theſe icopardous and  
dangerous points, doth not derogate nor mi-  
niſh the honour of the order, nor ſpeake againſt  
it, but rather is for the proſit therof. As the fe-  
lycite of princes, is in daunger to fall into ty-  
ranny, is in daunger and icopardy of ſoliſhnes  
and flatterynge, now whoſoeuer ſheweth thoſe  
dangers to be eſchewed doth deſerue thanke of  
the lord of princes. For he doth not ſpeake a-  
gainſt their mageſty wherein they gloze, which  
doth ſhew in what thinges their verpe maieſtie  
doth coſiſt, which alſo doth put them in reme-  
braunce whereto they were ſwozne whan they  
tooke their anathozie: what is theyr durye

The com-  
vices of  
drinckes.

## The Epistle.

Bishop and  
other.

For. v.

To which  
vices the com-  
mon sort of  
monkes  
be prone.

A sentence.

unto their people, and what they ought to doe  
unto their offices. The heads and rulers of the  
church, haue in a maner affinitye w<sup>th</sup> two pestilence  
vices, avarice, and ambition, whiche well per-  
ceiuing saint Peter the pastour and folower of  
Christ, doth monish the Bishops to feede their  
flock, and not to pryde & flatter them. For if they  
shuld not feede the, because of any filthy aduan-  
tage, but of their fre and readye will: nor that  
they should vse them selfe as Lords vpon them  
but that by the example of lyfe, they should pro-  
uoke them to godlynes, rather than by threats  
nyng and power. Doth hee than speake a-  
gainst the order of priestes which doth shewe by  
what meanes, and how the bishops may truely  
be great, mightye, and ryche? Moreover the  
bande of religious men is accompayned moost  
commonly (besides other enormities) with su-  
persticion, pryde, ypocrasse and backbiting. He  
doth not straight condemne their maner of ly-  
uynge which doth shewe and admonyshe them in  
what thinges most true religion doth stande o-  
rest: how much the true godlynes of a christen  
man is away from pryde: and how farre true  
charitie is from all fayninge and deceyte: how  
much backbitynge and slaunderinge and beny-  
monnes of tong is contrarie to pure and true  
holynes. And specially, if he shewe what is to  
be eschewed, after such sober and discrete man-  
ner, that he do neither name any man, nor touch  
any order what thinge is that in this mortall  
lyfe so fortunate and prosperous, but it hath  
some pestilent things annexed vnto it. There-  
fore

## The Epistle.

foze lyke as hee doth not noy the health of the body, but helpeth it, who so euer sheweth what things corrupteth health, and what things pze-  
serueth it: so he doth not disward men from religion, but exhorteeth them rather vnto it, which sheweth the corruptious intecation therof, and also the remedies. For I am informed, that there be diuers whiche so iudgeth of this booke, as though the pzecepts therof dyd withdraue and turne away mens minds from the lyfe of religious men because they do not somuch pzarfe and allow ceremonics, neither yet mens constitucions, as some woulde: whiche indeede ouer much regarde them. And there can be nothinge so circumspectly spoken but that thereof lewde and euell persons doo take occasson, epyther of quarrelleng, or els of sinning. So that it is daungerfull now a dayes to any man to teache any thing well. If a man should diswade from such war and battayle, which now of long time hath bene vsed worse than was euer amongst the Gentiles, for things of no valure, he should be noted by and by of the pickquarrels to be one of those which thinke, that no war is lawfull for a chrysten man. For these whiche were the bringers vp and autours of this sentence, wee haue made hereticks, because a pope of Rome. I wot not who, doth seeme to approoue and a  
low war. And yet he is not suspected nor noted of heresse, which doth prouoke and stir by men to battayle, and bloweth the trumpet thereunto for euery trispyng matter against the doctrine both of Chyist and his Apostles. If a man ad-  
monishe

The quarrel of  
some persons.

Nothing is  
fre from the  
cauelacion  
or leude  
persons.

Battayle



## The Epistle.

**Pouerty.**

The subuer-  
ted iudgmet  
of vertues  
and vice.

monish, that this is a deepe truly belonging to  
the successoꝝ of an apostle, to bring the Turkes  
vnto religion with Chyistes help rather than  
with warre an none hee is suspected as though  
he affirmed not to be lawfull foꝝ Chyisten men  
to withstande the Turkes whan they inuade  
vs. If a man shew and praise the temperaunce  
that was in the Apostles, and speake any  
thing agaynst the great superfluitie that is vsed  
now a dayes ther be that note him foꝝ a fa-  
uouer of the Ebionites. And if a man exhort di-  
ligently, that these which be maried, should ra-  
ther be ioyned together, by the consents and  
agreing of their mindes, thā by the enbrassings  
of their bodyes, and purely to vse matrimony,  
that is as much, as might be it were made like  
to virginity, he is anone suspected to thinke that  
euery acte of matrimony were sin, and unlaw-  
full as the marcionites did. If a man do admo-  
nyshe that in exercise and disputacions, special-  
ly of deuinity ther should be no ambitious per-  
tinacy to ouercome his fellow, in defending his  
owne opinions, noꝝ no ambition to shew what  
they can do in common places, he is wrongfully  
accused, as though he did condemne vterly  
all schole learning. Foꝝ sainte Augustine whan  
he geueth warning to the logicions, that they  
should beware of lust to braule and chide doo  
not condemne logyke, but sheweth the pestilence  
therof, that it might be eschewed. Also if a man  
note, oꝝ reprove the pꝛeposterous and wrong  
iudgemente of the common people, which among  
vertues, esteeme those to be of the lowest sort,  
and



## The Epistle.

and contrary which also among vices most sore  
 hateth & abhorreth those which be the smallest &  
 lightest, and cleene came, when they be most ab-  
 ominable and greuous. In none he is accused,  
 as though he should fauor those vices which he  
 sheweth to be moze greuous than other, and as  
 though he should condemne those good deedes  
 & benefites, to whom he preferreth other moze  
 holy and better. As if a man did admonish and  
 geue vs warning, that it is moze sure to trust  
 vnto good deedes than to truste to the Hope of  
 Romes pardons (which is altogether vaine) yet  
 he condemneth not all thinges but preferreth  
 which by Chyistes learning & Doctrine is of  
 moze certenty, and if a man do teach those for  
 to do better which tary at home and prouided  
 for their wife and childzen than those which go  
 to see Rome. Ierusalem, or saint Iames, and  
 mony which they shuld spend in that long, and  
 perillous iourney, to be better and moze deuoutly  
 spent vpon poze folkes, yet condemneth not hee  
 their good intent, but preferreth that which is  
 moze neare to the very godlynes. And this is a  
 thing not onely vsed now in our time, but also  
 in times heretofore past to abhor, some vtter  
 as though ther were none ether, fanning vpon  
 & rest, as they were no vices at all, when in de-  
 ty dede they be moze detestable, thā those which  
 we so hate and abhorre. Saynt Augustine  
 both complaigne in his Epistles, that las-  
 cyuositye of the fleshe, is onely imputed  
 vnto thee Pyssenes of Affryke as a vice, and  
 that the vice of couetousnesse, and dyconnesse  
 be

Pardons.

They which  
 go to Ierusalem  
 do no  
 great thing.

One ly volup-  
 tuositye is  
 abhorred in  
 sacredotes.

## The Epistell.

be taken well nigh for a praise. This speaking we speake most againe and crye out vpon, and exagérate for an exceeding abhominable fact, if one touch the body of Christe with the same handes, wherewith he hath touched the bodie of an harlot. And there be some ouer raging bold, that be not asfraid openly to affirme that it is lesse sin for a woman to commit carnal act with a brute beast, than to lye with a priest. Now he that somthing rebuketh their vnshamefastnesse, doth not therfore fauoure the naughtynesse of priestes, but sheweth that they regard not those offences, which be a great deale more to be cryed out vpon. But if a priest be a dicer, a fighter, a brauler, all vnlearned downed and wrapped in tempozall busines, all geuen to the euell seruice of euill princes: yet against him they crye nothing at all, which altogether woꝛldlye, and polluted, doth handle and entremedle with holy misteries, whan a priest is a flatterer, or a pike quarrel, which with his bytter tongue and fals lyes doth hurt the names of those which neuer offeded him, but rather hath done him pleasures, why do we not now cry out? Oh what a horrible sin is this to receiue thy Lorde God which suffered his passion for sinners, with that tong which is full of popson of hell, and with that mouth wherewith thou killest and sleast innocents. But this euil and vngaciousnes, we set so lyttell by, that in a maner those men are euen praysed for it, which professe themselves to be the most religious amongst religious men. There is no man that denieth but they are to be

A sheerdote  
being a dicer  
or fighter

## The Epistle.

reprehended and soze rebuked, which nourishe  
 and kepe at home concubines, to the euill ex-  
 ample of all the common people, but yet these  
 other vices be moze hateful to god: noz he doth  
 therfoze say that butter is naught, which sayth  
 that honye is better, and moze to be pzeferred,  
 noz yet doth not approue the feuer that counsaileth  
 the phzenile moze to be auoyded. And it is  
 hard to tel and expze:se how great infection of  
 maners and dispoztion, doth sprynge of these  
 peruerse and wzing iudgements. There be di-  
 uers things now a dayes receiued into the or-  
 der of vertues, which rather haue the viser and  
 apparance of godlynes, than the nature and  
 strenght of it, in so much that vnlesse we looke  
 well vnto them, and take good heede of them,  
 they do quench and bitterly destroy vertue. If it  
 had ben but a litle pestilence of religion, which  
 in ceremonies doth lye couered, Paul would ne-  
 uer so sharply haue spoken against them in all  
 his Epistles. And yet do not we condempne in  
 any place ceremonies, that be moderately obser-  
 ued, but that al holynes should be ascribed vnto  
 the, we cannot suffer. Saint Augustine did pro-  
 hibite those of the cleargye whiche were in  
 house with him, to vse any notable vesture but  
 if they would be commended of the people, that  
 they shuld rather bzing to passe by their maners  
 and vertuous lyuing, than by any sundry fashi-  
 on of rayment. But now a dayes it is a worlde  
 for to se what new and wonderfull fashions of  
 apparell and vesture there be. But yet I spake  
 not against that: but this I maruaile of, that  
 those

Certayne  
 things haue  
 onely an  
 outward  
 shew of god  
 lynesse.

ceremonies  
 be of the  
 mean sort.

A rule of  
 saint Augu-  
 stine.

The rule of  
 men.

## The Epistle.

those things are so ouermuch regarded and set  
 by which peradventure might be right repre-  
 hended. And agayne that those thinges bee so  
 litle regarded, which wee should onely beholde  
 and regarde I do not rale agaynst the Gray  
 Friers and blacke monkes, & they make much  
 of their owne rule, but because certaine of them  
 regarde moze their owne rules, than they do  
 Gospel, which thinge would to God were not  
 founde in & most part of them. I do not speake  
 agaynst this, that some eat fysh, some leue  
 in herbes, other with Egges, but I admo-  
 nysh those to erre, and to be farre out of the  
 waye, which will of these thinges iustifye  
 them selues after the manner of the Jewes,  
 thynteynge them selues better, and prefer-  
 ryng them selues to other, for suche tryfling  
 of mens inuencion, and take it for no default  
 at all to hurte an other mannes good name  
 with false iyes. Of the dyuersetye of meate  
 and drinke. Chyste neuer commaunded a-  
 ny thinge, nor the Apostles, But Paul  
 oftentymes did dissuade vs from it, Chyste  
 curseth bitter sclaundryng, which also all the  
 Apostles both detest and abhorre: and yet  
 that not withstandyng, wee will appeare re-  
 legious in suche vsenge of meates and in  
 hurtyng mens fame wee bee holde and hard  
 dye. I pray you, thinke you that hee which  
 doth admonysh these both in generall, not to  
 chynge anye man and also to iunglee doth hurte  
 religion? who is so mad, that he wolde be ac-  
 compred eloquent for shewyng and bringyng

Diectry of  
 mact.



## The Table.

to lyght, the vices that belonge to Monkes.  
 But these peradventure feare, least they co-  
 uentes and byetheren would be lesse obedient, the inferiour  
 and least also there woulde not so manye de- obedience  
 sler to be shauen in theyr order. Yet verely no may not be  
 man is moze obedient to his head thā he which abused.  
 enspired with the holy ghost, is free & at liber-  
 ty true and very charity taketh al things well  
 in worth, and suffereth all things refuseth no-  
 thing, is obedient vnto rulers, not only to those  
 that be sober and gentill but also to those that  
 be sharpe and rough. But yet rulers muste bee  
 wise of this, that they do not turne the obedy-  
 ence of other men, into their owne tyrannye,  
 and that they haue leauer therfoze to haue them  
 superstitious, than holy and vertuous, wherby  
 they might be moze obedient at euery becke.  
 They haue pleasure to be called fathers but  
 what carnall father is ther, that woulde haue  
 his children euer infants and yong because he  
 might vse his power vpon them at his owne  
 pleasure. And of the other part, all those that  
 purpose to profite in the liberty of chryst of this  
 they must beware, least as saint Paule doth ad-  
 monish, they make their liberty a cloke or couer  
 to their carnall liuing. Or as Saint Peter teas-  
 cheth with their liberty, they make a couer and  
 a cloke to maliciousnesse. And be it not one or  
 two do abuse this liberty, yet it is not righte The more  
 forthwith, that all other therfoze shuld be euer religious a  
 kept in superstitiousnes & bondage of ceremo- man is the  
 nies lyke vnto the Jewes. And who so euer lesse he yet-  
 shoul mark it shall perceiue that amongst these deth to eccles-  
 tes monyes.



Mat. xxii.

All thinges  
 geue place to  
 the glory of  
 Christ.

religious men no man causeth the ceremonies  
 to be moze straightlye obserued, than they  
 which vnder the precepts thereof be as kinges  
 ouer other, and seruants to their owne belleges  
 rather than to Christ. Mozeouer they neede not  
 to be afrayde, least such kinde of ellenes be not  
 ynough spread abroad in so great diuersitie of  
 mens natures wherby it is caused that nothing  
 is so vnrasonable, but diuers and many will  
 loue and desire it, although their selues ought  
 moze to desire that they had true pprofessors of  
 religion, rather than many. But would to god  
 that it were pprovided and ozdained by a lawe  
 that no man should be taken in such snares as  
 foze he were twentye yeares of age, befoze he  
 something knew himselfe, oz knew what the na-  
 ture and vertue of true religion is. But these  
 which like vnto the pharises doyng their owne  
 busines and pprovidinge foze their owne pprofite,  
 wander about to make ppromises both by Sea  
 and land shall neuer faile of yongmen laking  
 experience, whom they may alure into their  
 bailes and nets, and also deceiue. There be  
 great number of fooles and simple soules in e-  
 uery place. But I desire euen with al my hart  
 and I doubt not but so to do all that be very  
 good men, that the religion of the gospell might  
 be so pleasant to euery man that thei being con-  
 tented therewith should not desire the religion of  
 black monkes oz gray Fryers. And I doubt  
 not but so wold St. Benedicte & Fraunces their  
 selues, Moyles dyd reioyce that his owne ho-  
 noure was defaced and dimmed with the glory

# The Epistle.

of Christe: so shulde those other be glad, if for  
the loue of christis law, we set nothing by mans  
constitutions. I would that al christen men did  
so liue, & these which now be call'd onely religi-  
ous shuld appere litle religious, which thing euen  
at this dai is of truth, & in many, for whi shuld  
I dissimule that thing that is so manifest? And  
yet in the old time the beginning of the monas-  
ticall lyfe, was nothing els but a goynge aside  
into a secret place fro the cruelnes of idolaters.  
And anone after the maner of lyuing of religi-  
ous men which folowed them, was nothing els  
but a refozmacyon and calling agayn to christ:  
for the courtes of princes in the old time, shew-  
ed and declared their christendome in their ti-  
tles, rather then in their lyuynge. The byshops  
anone after were cozmpt with ambition and  
couetousnes and the comunon people also faint-  
ed and waxen colde, from the charptie whiche  
was in the pmutiue church: and for this pur-  
pose dyd saynt Bener seeke a solitarie lyfe and  
than after hym Bernard after that diuers other  
dyd associate them selues together, for thi gen-  
tent only, that they might vse the pure and sim-  
ple lyfe of Christen men. Than after in proces  
of tyme, when their riches and ceremonies dyd  
encrease, their true godlynes and simplenesse  
dyd abate and decrease, and now although we se  
men of religion to be ouer much out of good  
order, and to vse manners lyke vnto Gen-  
tyles, yet is the worlde filled with new insti-  
tutions and kyndes of religion, as though they

The first be-  
ginning of  
Monkes in  
olde time.

From whence  
Ceremonies  
came,

C.

shoulde

## The Epistle.

Monkes  
most world-  
ly.

A City is a  
great mona-  
stie.

Obedience,  
pouerty chas-  
tity.

Should not fall to the same point hereafter, that  
other haue done afore them. In times passed  
(as I sayde) a religious lyfe was nothing but  
a solitary lyfe. And now these be called religio-  
us, which be altogether drowned in worldlye  
business, vsinge playnlye certayne tyran-  
nye in worldly matters And yet these for their  
apparell and title (I can not tell what) doth  
challenge such holynes to themselves, that they  
accompt all other comparyson no chrissten men  
at al, why doo we make so straitte and narrow.  
Christis religion, which he would haue so large  
If we be moued with magnificiall and high  
termes, I pray you, what thinge els is a City  
but a great monasteri. monkes be obediēt to their  
Abbot and gouernours, the Citizins obey the  
Bishops and curates, whom Christe himselfe  
made rulers and not the auctoritie of man.  
The monkes liue in pdenesse, and be fed of o-  
ther mens lyberalitie possessing that amongest  
themselve in common, whiche they neuer labour-  
ed or sweat for (yet speake I nothing of them  
that be vicious). The Citizins bestowe that  
which they haue gotten with their great labour  
and trauayle, to them that haue neede, euerie  
man as he is of habilitie and power. Now as  
concernyng the vow of chastite. I dare not be-  
holde to expresse what difference is betwixt the  
religious man vnmarried, and the chaste mar-  
ryage of y other. And to beshozt, he shal not be-  
greatly lack those thre vowes of mans inuen-  
tion, that doth kepe and obserue purety and sin-  
cerely that firste only vow, which we all, solem-

## The Epistle.

ly, make vnto christ: and not vnto man: when we receiue our baptisme. And yf we compare those that be euyl of one kind, with those that be euyl of the other, without doubt the temporall men be much better. But if we compare those which be good of the one sort with those that be good of the other, there is lytle difference if there be any at all, sauyng that those appeare to be moze religious which kepe their religion and durpe with lesse coactiō. Therest is therfore, that no man folshly stande in his owne conceit neither for his diuersitie of lyuing from other men, nor dispise nor condemne the rule or order of other mens lyuinge. But in euery kende of lyuing, let this be our common study, that euery man accordyng to his power, endeouour hym selfe to attayne vnto the mark of Christ, which is set vp to all men, and that euery man doo exhort other to it and also help other, neither enuyng them that ouerrun vs in this course nor disdainyng them that be weake, and cannot yet ouer take vs. In conclusion, whan euery man hath done that he can, let hym not be lyke vnto the Pharese, whom the Gospell maketh mention of which doth boast his good dedes vnto God saying I fast twise in the weeke, I paye all my tithes and so forth. But after Christes counsaile let him speake from the harte, and to hym selfe, and not to other, saying: I am an vnprofitable seruaunt, for I haue done no moze than I ought to do. There is no man that better trusteth than he that so distrusteth. There is no man further from true religion, than hee

No kinde of  
lie ought to  
be reprobud.

The confidence  
in our selues  
is most  
pernicious.

C.ii.

that



How far pre-  
lates must be  
obeyed.

that thinketh himselfe to be verie religious.  
For Christes godlikenesse is neuer at worse  
point, than when the thing which is worst, is  
written vnto Christ, and the auctoritie of man  
is preferred vnto the auctoritie of God.  
we must al hange of that head, if we wil be true  
christen men. Ahoze ouer, who soeuer is obedie  
ent to a man which doth perswade and call hym  
vnto Christe, he is obedient vnto Christe and  
not vnto man. And who so euer doth tollerare  
and suffer those men whiche be subtyll, cruell  
and imperious, teaching that thing which ma  
keth not for religion, but for their ryany: he de  
seth the patience meeete for a Christian man, so  
that these things which they commaund, be not  
viterly wicked and contrary to Christes doc  
trine, for then it shalbe conuenient to haue that  
answer of the apostles at hand: we must rather  
be obedient vnto God than to any man. But  
we haue long ago passed the mesure and quan  
tity of an Epistle, so greatly the time disceiue  
th vs, whiles we common and talke most pleasant  
ly with our well beloued frend. This booke is  
set to you in Frobenius print, as though it were  
new bozne again much moze ornate and better  
corrected than it was befoze. I haue put vnto  
it certaine fragmentes of mine olde studie in  
times pessed. We thought it most conuenient  
to dedicate this edition (such as it is) vnto you,  
that whosoeuer shall take any preceptes to liue  
well of Erasmus, should haue an example ready  
at hande of our father Volzius. Our Lord pre  
serue you good father, the honour and worship  
of



## The Epistle.

of all religion. I pray you counsel Sapidus that  
he be wise, that is that he go forth as he hath  
begon: and to win Phelingus, ye shall speke also  
that he prepare all his armure to fight shortlye  
with the Turkes, for as much as he hath kept  
long enough with keepers of Concubines. And  
I haue great hope and truste to see him once a  
Bishop, and to ride vpon a Mule, and to be set  
in high honour, with a mitre and a crosse. But  
in earnest I pray you commaund me hartely both  
vnto them and vnto Rulerus and the rest of my  
freundes, and in your deuout prayers made to  
God.

I pray you remember Erasmus, and pray for his  
soules health. At Basile the euen of the Assum-  
cion of our Lady: In the yeare of our Lordes  
God a thousand CCCC. and cyghiene.

C.iiij

¶ Here

# Here foloweth the Table of this present Booke.

**W**E must watch and looke about vs euermore  
while we be in this life.

Of the weapons to be vled in the war of a christe  
man.

The first pointe of wisdome is to knowe thy selfe  
and of two maner wildomes, the true wildome  
and the apparant.

Of the outward and inward man,  
The diuersity of affections.

Of the inward and the outward man, and of the  
trow partes of man proned by holy scripture.

Of the thre partes of man, the spirite, the soule and  
the fleshe,

Certaine generall rules of true christendō.

Again the euill of ignorance the. i. rule.

The second Rule.

The third Rule.

The fourth Rule.

The fyfte Rule.

The syxte Rule.

Of certaine opinions meete for a good christe  
man.

The seuenth Rule.

The eyght Rule.

The nynth Rule.

The tenth Rule.

The leuenth Rule.

# The Table.

The twelſe rule.	cap. xii.
The thirtieth rule.	cap. xxi.
The fourteenth rule.	cap. xxiii.
The fyfteenth rule.	cap. xxiiii.
The ſyxtenth rule.	cap. xxv.
The ſeuententh rule.	cap. xxvi.
The eyghtenth rule.	cap. xxvii.
The nineteenth rule.	cap. xxviii.
The twenty rule.	cap. xxix.
The xxi. rule.	cap. xxx.
The xxii. rule.	cap. xxxi.
Remedies againſt certaine ſpeciall ſinnes and fiſt	
againſt bodely luſt.	cap. xxxii.
A ſhort recapitulation of the remedies againſt the	
ſlame of luſt.	cap. xxxiii.
againſt the entingings and prouoking vnto auarice.	cap. 34.
The recapitulation of the remedies againſt the	
vice of auarice.	cap. 35.
againſt ambition or deſier of honour and authori-	
ty.	cap. 36.
againſt elacion, otherwiſe called pride or ſwelling	
of the minde,	cap. 37.
againſt wrath and deſier of wicke and vengeance.	cap. 38.

The end of the Table.

C.iiii.

The

## ¶ The Booke speaketh

**T**O please all sorts of men I do not passe,  
To please the good and learned is a faire thing  
Yea, and these both were more than couenaunt was  
And more than I looke for, who so the learning  
Of Christ doth sauoure, if he lyke well al things  
I seeke no further, Christ is mine Appollo,  
Only strengthing me to speake this that I do.

### The Printer to the faithfull full Reader.

**T**He mortal world, a field is of battaile,  
Which is the cause that strife doth neuer  
Against man, by warring of the flesh (faint)  
With the deuill, that fighteth fresh,  
The spirit to oppresse by false enuye  
The which conflict is continually.  
Iuring his life, and like to lose the field  
Wher god echone, by his Christ choseth right  
Sole capytaine, and his standard to beare  
Who knoweth it not than this wil teach him  
In his breuier, poynard, or manuel, (here)  
The loue shewing of high Emanuell,  
In gyuing vs such harnis of warre,  
Erasmus is the only furbysher  
Scouring the harneis, cankred and a dust  
Which negligence had so sore fret with rust  
Than champion receiue, as thine by right,  
The Manuel of the true christen Knight.

**A Compendious treatise  
of the Souldier of Christe,  
called Enchiridion, which  
Erasmus of Roterдам wrote  
vnto a certayne Courtier,  
a friende of his.**

**T**hou hast desired me with  
seruent study, synguler be-  
loued brother in Christe,  
if I should describe for thee  
compendiously, a certayne  
craft of vertuous living, by  
whose help thou mightest attayne a vertu-  
ous minde, according to a true chrystian  
man. For thou sayest that thou art and  
hast bin a great while weary of the pas-  
time of the Court, and doest compasse in  
thy mind, by what meanes thou mightest  
escape Egypt with all her both vices and  
pleasures, and be prepared happely with  
the Capitayne Moses vnto the iourney  
of vertue. The more I loue thee, the glad-  
der I am of this thine so holy a purpose,  
which I trust (ye without our helpe) he  
that hath vouchesafe to sty: it by in thee  
shall make prosperous, and bryng to good  
effect. Notwithstanding yet haue I very  
gladly

Egypt be-  
cometh a  
fall living.

The land  
of promise  
on signifi-  
eth pure  
life.



**The rationall weapon**  
gladly & willingly accomplishe thy desire,  
partly because thou art so great a friend  
of mine, partly also because y<sup>e</sup> requierest  
so charitable thinges. Now enforce thy  
selfe, and do thine endeouour, that nether  
thou maist seeme to haue desired my ser-  
uice and dutie in vaine, neither I to haue  
satisfied thy minde without any trust, ye  
let vs both indifferently beseeche the bo-  
ninge spirite of Iesu, that hee doth put  
wholsome thinges in my minde, while I  
write, & make the same to thee of strenght  
and effycacye.

**We must watch and looke about vs euer-  
more, while we be in this lyfe.**

**Capitulo. i.**

**T**HE firste poynte is, we must needes  
haue in mynde continuallye, that the  
lyfe of mortall men is nothinge but a  
certayne perpetuall exercise of warre: as  
Job witnesseth, a warrior proued to the  
uttermost, & neuer overcome. And that  
most part of men, be ouermuch deceiued,  
whose mindes this world as a iugler hol-  
deth occupied w<sup>th</sup> delcious & flattering plea-  
sures, which also departing from war, as  
though they had conquered all their ene-  
mies, make holy day out of season, & gae  
them

**The life of  
man is but  
a warfare  
saith, Job  
vii. chap.**

**The compa-  
rison of the  
world to a  
iugler.**

thi  
trul  
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care  
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whic  
alon  
Chri  
is on  
gunn  
oppo  
soule

himselſe to reſt out of time non otherwiſe truly, than in a very aſſured peace. It is a merueilous thing to beholde how wout care & circūſpectiō we liue, how idely we ſleepe, now vpon y one ſide, & now vpo the other, whē wout ſeaſing we ar beſeged w ſo great a number of armed vices ſought & hunted ſoꝝ with ſo great craft, inuaded dayly with ſo great laying await. Behold ouer thy head wicked deuilles that do neuer ſleepe, but kepe watch ſoꝝ our deſtruction, armes againſt vs w a M. deceites w a M. crafts of noyances which enſorce frō an high to wound our minds w weapons brenning & dipped in deadly poyſon, then the whiche weapons neyther Hercules, noꝝ Cephalus had euer a ſurer dart, except they be receyued w the ſure and impene- trabel ſhield of faith. Then againe on the right hand, and on the left hand, aſore and behinde, this worlde ſtriueſh againſt vs, which after y ſaying of ſaint Ihon, is ſet al on vice and miſcheif. And therfore is to Chriſt both contray and hated. Neither it is one maner of fight. For ſometimes w gunnes of aduerſitie, as one raging with oppen war, he ſhaketh the walles of the ſoule: Sometime w great promiſes (but

Dy.

yet

Peace,  
peace, and  
yet is there  
no peace at  
all.

Diuerſe e-  
nemies ſtō  
aboue.

Enemies at  
hand.

## The hanlome weapon

**Enemies of  
hell.**

**Cue fight-  
eth affecti-  
ons.**

**Old Adam  
betokneth  
appettites  
of affectiōs.**

yet most vaine) he prouoketh to reason:  
and sometime by vndermining he stealeth  
on vs vnware, to catch vs among the idle  
and carelesse men. Last of al, vnderneath y  
slipper serpent, the first breaker of peace,  
father of vnquietnes, otherwhiles hid in  
y greene gras, lurking in his canes, wyap-  
ped together in a c.roud rolles, ceaseeth not  
to watch & lye in awaite beneath in the  
hele of our womā, whō he once poisoned.  
By the woman is vnderstand the carnal  
part of a mā otherwise called sensualitie.  
This is our Cue, by whō the most craftie  
serpent doth entise & draw our mindes to  
mortal and deadly pleasure. And further-  
more as though it were but a trifle y so  
great company of enemies should assaunt  
vs on enery side: we beare about with vs  
whersoeuer we go, in y very secret parts  
of the minde, an enemy nearer than one  
of acquaintance, or one of household. And  
as nothing is more inward, so nothing is  
more perillous. This is y old and earthly  
Adam, whiche by acquaintance and co-  
stomable familiarity, is more nere to vs  
than a citizen, and is in al maner studies  
and pastimes to vs more contrary thā a  
ny mortal enemy: whom thou canst hope

of a christian Knight.

of with no bulwark, neither is it lawfull  
to expel him out of thy pavilion. This se-  
low must be watched with a C. eyes, least  
peradventure he set vpon y castle oz citie  
of god, for deuils to enter in. Being ther-  
fore we be vered with so fearefull & cruel  
war, & that wee haue to do oz strue w so  
many enemies, which haue conspired &  
sworne our death: which be so busie, so ap-  
pointed, so false and expert. Dught not  
we mad mē on the other side to arme our  
self, and take our weapons in our handes  
to keepe watch and haue all thinges sus-  
pect? But we as though al things were at  
rest and peace, slepe so fast that we rout a-  
gaine, and geue our self to idlenes, to ple-  
sure, and as the cōmon prouerbe is, geue  
our mindes to reueling and making good  
chere, as though our life were a feasting  
oz banketting, such as y Greeks vsed, and  
not warfare. For in y steepe of tents and  
pavilions, we tumble and walter in our  
beds, and in the steepe of salets and hard  
Armur, we be crowned with roses and  
fresh flowers, bathed in damaske and rose  
waters, smoked in pomanders and with  
muskeballes, chaunging poyntes of war  
with riot and idlenes, and in the steepe of



## The handsome weapon

There is  
no peace to  
wicked per-  
sons.

weapons belonging to the war, we handle and take vnto vs þ vnhardy harpe, as who say, this peace were not of all wars the most shameful. For whosoever is at one with vices, hath broken þ truse made betweene him & god in time of baptisme. And thou oh mad man criest, peace, peace when thou hast God thine enemy, which onely is peace, and the autho: of peace, & he himselte with open mouth cryeth the contrary, by the mouth of the prophet saying, ther is no peace to sinners o: wicked persons which loue not god. And there is none other condicion of peace with him except that we (as long as we war in the fortresse of this body) w deadly hate, and with al our might, kepe bataile & fight against vices. For if we be at one w them, we shall haue him which onely being our friend, may make vs blessed, & being our foe, may destroy vs, our double enemy, both because we stand on their side, which onely can neuer agree with God (for how can light and darknes agree) and also because, we as men moste unkinde, abyde not by the promise that we made to hym & wickedly breake þ apoyntment whiche was made with protestation and holy ceremonies.

remories. Wh thou christen man, reme-  
berest thou not whā thou were professed &  
consecrate with the holy misteries of the  
fountayne of lyfe, how thou boundest thy  
selfe to be a faithfull souldiour vnto thy  
captaine Christ: to whom thou owest thy  
lyfe twice, both because he gaue it thee, &  
also because he restored it again to thee, to  
whom thou owest more then y<sup>e</sup> art able to  
paye: commeth it not to thy minde, how  
whan y<sup>e</sup> were bound with his sacramēts,  
as with holy gistes, thou were sworne w<sup>th</sup>  
wordes for the nones, to take the part of  
so eurtelle an Emperour, and that thou  
diddest curse and ban thyne owne head,  
desiring vengeance to fall vpon thine owne  
selfe, if thou diddest not abide by thy pro-  
mis: For what entēt was the signe of the  
crosse printed in thy forehead, but that as  
long as thou lyuest, thou shouldest fighte  
vnder his standarde: For what entēt were  
thou anointed w<sup>th</sup> his holy oyle, but that  
thou for euer shouldest waistle and fight  
against vice. What shame, & how great  
abomination is it accōpted with al men  
if a man forsake his king or cheif lord:  
why settest y<sup>e</sup> so light then by thy captain  
Christ: nether kept doune with the feare

In time of  
baptisme we  
profes with  
protestation  
to fight ca-  
uer vnder  
the standarde  
of Christ.

Badges  
a signes of  
baptisme.

The name  
of Christ  
ought to  
put vs in re  
membrance.

of him, saying he is God, no2 refrayning  
fo2 the loue of him, saying fo2 thy sake he  
was made man: yea, and seing thou vsur-  
pest his name, thou oughtest to remeber  
what thou hast promised him, why depar-  
test thou away from hym lyke a false for-  
sworne man, & goest vnto thyn enemye,  
from whence he once redemed thee with y  
ransome of his precious bloud: why doest  
thou so ofte, a renegate, warre & fight vn-  
der the standerd of his aduersary, w<sup>th</sup> what  
face presumest y<sup>e</sup> to set vp contrary ban-  
ners against thy kyng, which fo2 thy sake  
bestowed his owne life, whosoever is not  
on his parte, as he sayth him selfe. Lu. xi.  
standeth against him. And he that gathe-  
reth not w<sup>th</sup> him scattereth abroad. Thou  
warrest not only with filthy title o2 qua-  
rell, but also fo2 a miserable rewarde, wilt  
thou heare whosoever thou be, that art a  
seruant o2 Souldiour to the world, what  
shal be thy mercede? Paul the standard bea-  
rer in the war of Christ answereth thee,  
The rewarde (saith he) of sinne is death.  
And who wold take vpon him to fight in  
a iust & honest cause, if he were sure to die  
but bodely only, & thou fightest in a w<sup>ro</sup>g  
and also a filthy quarel, to obtaine fo2 thy  
rewarde

The guer-  
don of sin.

reward, the death of thy soule. In these  
 mad warres, which man maketh against  
 man, either through beastlye fury, or  
 through wretched and miserable necessi-  
 tie, seest thou not, if at any time the gret-  
 nesse of the pray promised or hoped for, or  
 comfort of the captayne, or the cruelnesse  
 of the enemies, or shame of cowardnesse  
 cast in their teethes, or in conclusiō, if de-  
 sire of praise hath pricked and stirred vp  
 souldiers mindes: with that courage, and  
 how lusty stomackes they finish whatso-  
 euer labor remaine: how litle thei regard  
 their liues: with how great fearfunes thei  
 run vpon their enemies: well is he that  
 may go for most. And I beseeche thee how  
 much worse is the rewarde, which those  
 wretched men goe aboute to get with so  
 great ieopardies and diligence (which is  
 nothing els but to haue praise of a wret-  
 ched man their Captayne, and that they  
 might be glorified with a rude and hom-  
 ly song, such as are vsed to be made in the  
 tyme of war, to haue haplye their names  
 writē in harpers bederol, to get a garlānd  
 of grasse, or oken leues, or at the most, to  
 bring home a litle more vantage, or win-  
 ning with the, we on the other side, clene

Comparis-  
 sons of re-  
 wardes.



## The handsome weapon

contrary be kindled neither with shame  
nor hope of reward, and yet he beholdeth  
vs while we fight, y<sup>e</sup> shal quite our paine  
if we win the feld. But what reward set-  
teth forth the chief ruler of our game for  
them that win the mastery, verely not  
Mules, as Achillis dyd in Homer, not tri-  
podas, that is to say, mete bordes w<sup>th</sup> . iij.  
feete, as Eneas did in Virgill, but such as  
y<sup>e</sup> eie neuer saw, nether eare neuer hard,  
nether could sinke into the harte of man.  
And these rewards he geneth in y<sup>e</sup> meane  
season to his (whiles thei be yet fighting)  
as solaces and thinges to comforte them  
in their labours and trauailes. And what  
afterward certes blessed immortalytie.  
Howbeit in games of sport, as renning,  
w<sup>th</sup> astling and leaping, in which the chief-  
fest parte of rewarde is praise, euen they  
which be ouercome haue likewise theyr  
rewardes assigned vnto them. But our  
matter is tryed with great & doubtful pe-  
ril, nether we fight for praise, but for life.  
And as reward of most value is set before  
him that requiteth himself most manful-  
ly, so paine most terrible is apoynted for  
him that geneth back. Heauen is promi-  
sed to him that fighteth lustely. And why

is

of a christian Knight.

is not the quick courage of a gentyll sto-  
make, enflamed with the hope of so bles-  
sed a reward, namely whan he promiset, h,  
which as he can not die, euen so he can not  
disceiue. Al things be done in the sight of  
God, which al thinges beholdeth, we haue  
all the company of heauen beholders of  
our conflict? And how are we not moued  
at the least way euen for very shame? He  
shall praise our vertue and diligence, of  
whom to be lauded is very felicitie, why  
seke we not this praise, yea, with the losse  
of our liues? It is a cowardful mind that  
we be quickned w no maner of rewarde.  
The veriest hartles coward in the world,  
for fere of perils oft time taketh courage  
vnto him. And in worldly batels though  
thine aduersary be neuer so cruel, yet ra-  
geth he but on thy goodes and body onely,  
what more than that could cruell Achilles  
do to Hector. But here the immortal part  
of thee is assaulted, & thy carcas is not dea-  
wen about the sepulchre as Hectors was,  
but thy body and soule are together caste  
down into hel. There y greatest calamity  
or hurt is, that a sword shall seporate the  
soule from y body, here is taken from thy  
soule the lyfe, which is God himself. It  
is

God behol-  
deth vs.

Achilles  
slew Hector

## The namome weapon

is naturall for the body to die, which if no man kill, yet must it needely die. But thy soule to die, is extreme misery, with how great cautel boyd we the woundes of the bodye, with how great diligence euer we them, & set we so litle of y woundes of the soule. Our hertes ariseth & grudgeth at y remembzance of death of the body, as at a terrible or outragious thing, because it is saine with bodely eyen. The soule to dye, because no man seeth & few beleue, therefore very few sere it. And yet is this death more cruel then the other: Euen as much as the soule passeth the body, & God excelleth the soule. ¶ Wilt y that I shew thee certaine coiectures, examles, or tokens whereby thou mayst perceiue y sickness & death of the soule? Thy stomacke digesteth y l, it keepeth no meat: thou perceyuest by & by thy body to be out of temper. And bread is so naturall meat for thy body, as y word of god is meat for the soule if that seeme bitter, if thy mynde ryse against it, why doubttest thou yet but that y mouth of thy soule is out of tast, & infected with some disease. If thy memori, the stomack of thy soule, kepe not the lerning of god, if by continual meditatio thou diggest

The death  
of the bodye  
seemeth terrible.

The death  
of the soule  
is not perceived.

The token  
of a sicke  
soule,

Of a christian Knight.

gestest not, if whā it is digested, thou sendest it not to al parts by operation, y<sup>e</sup> hast an euident token that the soule is acrased, whē thy knees for weaknes bowe vnder thee, & much woꝝk to draw thy lims after thee, thou perceiuest plainelye thy bodye to be euyl at ease. And doest thou not perceue the siknes of the soule, whā he grudgeth & is weake & faint to al vāds of pity, whē he hath no strēgth to suffer patientli the least rebuke in y<sup>e</sup> woꝝld, & is troubled, and angry w<sup>th</sup> the los of a halfe peny. After that y<sup>e</sup> sight is departed fro y<sup>e</sup> eies, & the eies cease to heare. After that al y<sup>e</sup> body hath lost his feeling: no mā doubteth than but y<sup>e</sup> soule is departed. When y<sup>e</sup> eies of y<sup>e</sup> hart be warē dim, in so much y<sup>e</sup> y<sup>e</sup> cast not se the most clereſt light, which is trueth. When thou heereſt not with thy inward eies the voyce of god, when thou lackest al thy inward feeling & perceiuing of the knowledge of god, thinkest thou that thy soule is aliue? Thou seest thy brother vngodly entreated, thy mind is nothing moued, so thy matter be in good case, why feleth thy soule nothing here? certainly because he is dead, why deade? because her life is away, which is God. So verely

God is left  
of the soule.

wher



Feeling is  
a token of  
life.

Wher god is, there is charitie, loue & com-  
passion of thy neighbour, for God is y<sup>e</sup> cha-  
rity. For if y<sup>e</sup> were a quick member, how  
could any part of thy body ake, thou not  
sorrowing, no not once feeling or perceue-  
ing it, yet take a moze euident tokē: thou  
hast deceiued thy frend, y<sup>e</sup> hast committed  
adultry, thy soule hath caught a deadly  
wounde and dye it greueth thee not inso-  
much that thou ioyest, as it were of great  
winning, and boldest thy self of that thou  
shamefully hast committed: beleue surely  
that thy soule lyeth dead. The body is not  
aliue if he fele not the pricking of a pyn.  
And is thy soule aliue which lacketh the  
feeling of so great a wound. Thou hearest  
some men vse lewd & presumptuous com-  
munication, wordes of backbighting, bu-  
chast and filthy, raging furiously against  
his neighbour, think not the soule of that  
man to be aliue. Ther lyeth a rotten car-  
casse in the sepulchre of that stomake, from  
whence such stench ariseth, and infecteth  
every man that cometh nigh. Christe cal-  
led the pharises painted sepulchres, why  
so: because they beare dead soules about  
with them. And king Dauid the prophete  
saith, their throte is their sepulchre wide

open



open, they speake discretfully with they  
tonges. The bodies of holy people be the  
temples of the holy ghost. And lewd mens  
bodies be the sepulchre of dead corpes, y  
the interpretations of the gramarians to  
them might wel be applied. Soma quasi Si-  
ma, it is called a body because it is the bu-  
rial, that is to say, the graue of the soule.  
The best is the sepulchre, the mouth and  
the throte is the gaping of the sepulchre,  
and the body destitute of the soule, is not  
so dead as is the soule, whan she is forsak-  
en of almighty God, neither any corpe  
stynketh in the nose of man so sore, as  
the stench of a soule buried iij. daies, of-  
fendeth the nose of God and al Saintes.  
Therefore conclude, whan so euer deade  
wordes procede out of thy harte, it must  
needes be that a deade corpe lyeth buried  
within. For when (according to the Gos-  
pel) the mouth speaketh of y aboundance  
of the hart, no doubt he would speake the  
liuely words of god, if ther were life pre-  
sent, that is to wit, god. In an other place  
of the gospel, the disciples said to Christ.  
Maister, whyther shall we goe, y hast the  
words of life, whi so I pray thee, y words  
of life, certenly for because they spronge  
out

The bodies  
of good men  
be the tem-  
ples of the  
holy ghost.

The bodye  
is the buri-  
al or graue.

out of that soule, from whom the  
 head, which restored vs againe to life  
 mortall, neuer departed so much as one  
 moment. The phisicion ease the body  
 sometime when thou art diseased. God  
 holy men sometimes haue called the body  
 dead to life againe. But a dead soule,  
 thing but God only of his free & singular  
 power restoreth to life againe, ye and  
 restoreth her not againe if she being dead  
 haue once forsaken the body. Moreover  
 the bodely death is y feeling litel, or none  
 at all. But of the soule, is y feeling eternall  
 and though also y soule in y case, be more  
 than dead, yet as touching the feeling  
 eternall death, she is ever immortall.  
 Therefore sayng wee must needes fight  
 with so strange and marvellous ieopardsie  
 what dulnes, what negligence, what  
 listlessness is that of our minde, who feare  
 so great mischief sharpeneth not. And  
 gain to y contrary part, there is no cause  
 wherfore either the greatnesse or perill  
 or els y multitude, y violence, y subtilty  
 of thine aduersaries should abate y co-  
 rage of the mind. It cometh to thy mind  
 how greuous an aduersary thou hast. Re-  
 member also on the other side, how pre-

Many causes why a  
 christian  
 oughte  
 to be of  
 good con-  
 fort, and to  
 haue confi-  
 dence.

how ready at hand y<sup>e</sup> hast helpe and suc-  
 cour. Against thee, be innumerable, yet  
 but he that taketh thy parte, hymselfe a-  
 lone is of more of power than all they. If  
 god be on our side, what matter is it who  
 be against vs. If he stay thee, who shal cast  
 thee doune. But thou must be enflamed in  
 al thy hart, and brene in feruent desire of  
 victoꝝ. Let it come to thy remembrance y<sup>e</sup>  
 thou strivest not, noꝝ hast not to doe with  
 a fresh souldiour and a newe aduersarye,  
 but with him that was many yeares a go  
 discomfited ouerthrowne, spoyled, and led  
 captiue, in triumphe of vs, but than in  
 Christ our head, by whose might no doubt  
 he shal be subdued again in vs also. Take  
 heede therefore that thou be a member of  
 the body, and thou shalt be able to doe all  
 thinges in power of the head. In thy selfe  
 thou art very weke in him, y<sup>e</sup> art baliunt  
 and nothing is there, that thou art not a-  
 ble to do, wherfore the end of our warre,  
 is not doubtfull, because the victoꝝ de-  
 pendeth not on fortune, but is put wholly  
 in the hands of god & by him in our hands.  
 No man is here that hath not overcome,  
 but he that woulde not. The benignity of  
 our protectour neuer faile man. If thou

Our enemy  
 was ouer-  
 come many  
 yeres ago.

No man is  
 strong in his  
 owne  
 strength

take heede to answer and to do thy parte  
again, thou art sure of the victorie, for he  
shall fight for thee, and his liberallty shall  
be imputed to thee for merite. Thou must  
thanke him all together for the victorie,  
which first of all him selfe alone, being  
immaculate, pure and cleane from sinne,  
oppressed the tyrannye of sinne.

But this victorie shall not come without  
thine owne diligence also, for he that shall  
have confidence, I haue overcome the  
world, he would haue thee to be of a good  
comforte, but not carelesse and negli-  
gent. In this manner in conclusion, in  
his strength, and by him we shall over-  
come, if by his ensampell we shall fight  
as he fought: wherefore thou muste  
keepe a meane course, as it were betweene  
Scilla, and Charibdis, that neyther  
trustinge to mutche, and bearyng the  
ouer bolde vpon the grace of God, thou  
be carelesse and reachles, neyther yet  
mistrusting in thy selfe, feared with the  
difficulties of the war: doe cast from thee  
courage, boldnes or confidence of minde  
together with harneys and weapons also.

Scilla is a  
scopardous  
place in the  
sea of Cycyle  
Charibdis is  
a swallow or  
whyrlepole  
in the same  
sea.

**O**f the weapons to be vsed in the  
warre of a christian man.

Capitulo. ii.

**A**ND I suppose that nothing pertaineth  
so much to the Discipline of this war  
as that thou surely know and presently  
haue recorder, and exercised in thy mynd  
alway w what kinde of armour or wea-  
pons y oughtest to fight, agaynst what e-  
nemies y muste encounter & iust. For e-  
uer y the weapōs be alway redy at hand  
leaste thyne so subtyll an ennemy should  
take the sleper and vnarmed. In these  
worldely warres a man maye be often-  
times at rest, as in the depe of the win-  
ter, or in tyme of truce: but we as long  
as we kepe warre in this body maye de-  
parte from our harneys and weapons  
no season, no not (as the saying is) one  
finger broad, we must euer stande afore  
the tentes and make watch, for our ad-  
uersarye is neuer idell: but whan he is  
moste calme and styll, whan hee sayneth  
to flee, or to make truce, euen than most  
of al he ymagineth gyle and thou hast euer  
more nede to kepe watch thā whā he ma-  
keth cōtenaunce or semblance of peace.

**A** christian  
man should  
neuer cease  
from war.

**E**y

**T**hou



**iii.** Nations inhabited the land of hast or promised to Abraham and his offspring.

Prayer and knowledge be the chiefe armure of a chursten mā.

Thou hast neuer lesse neede to feare, than whan he assaulteth thee with open war. Therefore let thy first care be y<sup>e</sup> thy mynde be not vnarmid, we arme our bodi bicause we would haue no neede to feare y<sup>e</sup> dagger or pryncy murderer of the theefe. Shal we not arme our mynde lyke wise, that he might be in sauegard? Dur enemies be armed to destroy vs, doth it greue vs to take our weapons of defence that we pearishe not? Thei watch to kil, shal not we watch to be out of danger? But of the armure & weapons of a Christian man, wee shall make speciall mencion whan we come to the places conuenient. In the meane season to speake bryefely whosoever will assaile with batayle the seauen nations that be called, Cananei, Cethei, Amorei, Pherezei, Gergezei, Euei, and Iebuzei, that is to say, whosoever wil take vpon him to fight againste the whole hoste of vices, of the which seuen be counted as chief captaines, must prouide him of two speciall weapons, praier and knowledge, otherwise called learninge. Paul woulde wee should be euer armed, which biddeth vs pray cōtinually without stop. Praier pure and perfitte, lysteth vp thyne affection to heauen

of a christian Knight.

heauen, a toure beyonde thine enemies  
reache. Learning o2 knowledge fenfeth  
o2 armeth the mind with holsom pzecepts  
and honest opinions, and puteth thee euer  
in remēbraunce of vertue, so that neither  
can be lacking to the other. These twayn  
cleueth so together like frendes, the one e-  
uer requiring y others help. Th'one ma-  
keth intercession and prayeth. The other  
sheweth what is to be desired, and what  
thou oughtest to pray. To pray feruently,  
& (as James exhorteth vs) without doub-  
ting o2 mistrusting, sayth and hope bring-  
geth to pas. To pray in the name of Iesu,  
which is nothing els but to desier thinges  
holsome for thy soule health onely lear-  
ning, o2 doctrine teacheth thee. Sayde not  
Christe to the son of Zebedei, yee knowe  
not what ye aske? But prayer verely is y  
more excellent, as she y cōmuneth & tal-  
keth familiarly with almighty God, yet  
for all that this doctrine no les necessary:  
I can not tell, whether that thou fled frō  
Egypt, mightest without great ieopardie  
commit thy self to so long a iourney to  
hard & ful of difficulti, without y captains  
Aaron & Moyse. Aarō which was charged  
with thinges dedicate to the seruice of

Ciuy

Gods

The sōnes  
of zebedei  
be James &  
more and  
Ihon the es-  
uangelist.

Aaron signis  
flesh prayer.  
Moyse beto-  
keneth  
knowledge.

## The hanlome weapon

Gods temple, betokeneth prayer. By  
Moyſes is figured the knowledge of the  
lawe of God. And as knowledge of God  
ought not to be vnperfite, ſo prayer ſhould  
not be faynt, ſlacke, without courage &  
quicknes. Moyſes with the weapon of  
prayer, fought agaynſt his enemyes, but  
had his handes liſted vp to heauen, which  
whan he let downe, & Iſraelites, had the  
worſe. Thou happely whan thou prayeſt,  
conſiderest onely, how muche of the  
pſalme thou haſte mumbled by and thinkeſt  
much bablinge to bee the ſtrength  
and vertue of prayer: which is cheefly  
the voice of them which (as infants) cleaue  
to the litterall ſence and are not yet  
growen by to ripenes of the ſpिरितe. But  
heare what Chriſte teacheth vs in Ma-  
thew, ſayinge, whan yee praye ſpeake  
not much as the Ethneis & gentils do, for  
they thinke their prayers to be accepted  
because of much babling. Couſterſayt thou  
not therfore, for your Father knoweth  
wherof ye haue nede before ye deſire it of  
him. And Paule to the Corinthians diſpre-  
ſeth .x. thouſand wordes babled w<sup>th</sup> mouth  
incōpariſō of .v. spokē in knowledg. Moyſes  
opened not his lippes, & yet God ſayd  
to

er. To him: why criest thou so to me. It is not  
the noyse of thy lippes, but the seruēt de-  
syre of thy minde, whiche (as it were a  
very shyll voyce) beateth the eares of  
God. Let this therfore be a custumable  
thinge with thee, that as soone as thyne  
ennemy ariseth against thee, and the vy-  
ces which thou hast forsake trouble thee,  
thou than without taryinge with sure  
confidence and trust, lyft vp thy minde to  
heauen from whence helpe shall come to  
thee and thither also lift vp thyne hands.  
The surest thing of al is to be occupied in  
dedes of pity, that thy dedes may be refer-  
red and applyed not to worldly businesse,  
but vnto Christ, yet leaste thou shouldest  
despise the helpe of knowledge, consider  
one thing. Before time it was ynough for  
the Israelytes to flee and escape fro theyr  
enemies, but they were neuer so bold as  
to prouoke the Amalachytes and to trye  
with them hand for hande, before they  
were refreshed with Manna from heaue  
and water renning out of the hard rocke.  
The noble warriour Dauid refreshed and  
made strōg wth these cates, set nought by hys  
whole host of his aduersaryes, saying. Oh  
good Lord thou haste set a table of meate  
before

Pity is not  
taken for ch  
passion but  
for hys wo-  
shipinge of  
god wth chari-  
tie or loue.

Manna is a  
hony dewe  
wherewith  
the children  
of Israel  
were fed. It  
veres and it  
signified  
knowledge  
and also by  
water likes  
wife.

before me to defende me agaynst all men  
 that trouble me. Belene me well brother  
 singularly beloued in my hearte, there is  
 none so great vyolence of thy foes, that is  
 to say, none so great temptation, whyche  
 feruent study or meditation of holy scrip-  
 ture, is not able to put a back, nor any so  
 greuous aduersary whiche it maketh not  
 easy, & least I shuld seme to be somewhat  
 to bould an interpretour (though I could  
 defende my selfe wyth great authoꝛitye)  
 What thing I pray thee could more proper-  
 ly haue signified the knowledge of the se-  
 crete lawe of God than did Manna: for  
 first in that it sprang not out of the earth,  
 but rayned doune from heauen: By this  
 propertie thou perceivest the difference  
 betwene the doctrine of God, and the doc-  
 tryne of man. For al holy scripture came  
 by diuine inspiration, and from God the  
 author. In that it is small or littel in qua-  
 n- tite, is signified the humilitie, lowlines or  
 homylines of the stile vnder rude words,  
 including great mistery. That it is white  
 by this propertie is signified the purite &  
 clenens of Goddes law. For there is no doc-  
 trine of man, which is not defyled w<sup>th</sup> some  
 blacke spot of errour, onely the doctrine of

Christe

Chri-  
 pure  
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of a christian Knight.

Christ is euery where bright, euery where  
pure and clene. That it is somewhat hard  
and some deale roughe and sharpe, beto-  
keneth secrete misterie, hydde in the li-  
terall sence. If thou handell the vtter side,  
and if I may so call it the roode, what is  
more harde or vnsauery? They tasted but  
the vtter rynd of Manna, whiche sayde to  
Christ, this is an hard saying, & who may  
abide the hering therof. But get out the  
spiritual sence, and nothing is more swee-  
ter nor more full of pleasure and sweete  
iuce. Moreouer Manna is in the Hebrew  
tounge as much to saye, as what is this?  
which question agreeth wel to holy scrip-  
ture, which hath nothinge in it ydel or in-  
wayne, no not one titell or pyck, vnwor-  
thy to be serched, vnworthy to be pondred  
vnworthy of this saying, what is this? It  
is a common vse vnto the holy ghoſte to  
signyfy by water the knowiedge of the  
lawe of God. Thou readeſt of the water  
of comforte, by whose bankes David re-  
ioyced to haue be nourished vp: thou rea-  
dest of the waters, whiche wisdomē con-  
ueyeth into the toppes of euery way:  
thou readeſt of the mysticall riuer into the  
whiche Ezechiel entred, & coulde not wade

## The handsome weapon

Siloe is a  
poole with  
Jerusalem at  
the fote of  
Mount Si  
on.

ouer:thou redest of the welles that Abra-  
ham digged, which whan they were stop-  
ped of the Philistines, Isaac repayred a-  
gayn. Thou redest of .xii. fountaynes, at  
which the Israelites after they had wal-  
ked through xl. mansions, and began than  
to be wery and faint, rested and refreshed  
them selfe, and made them stronge to  
the longe iorney of desert. Thou also re-  
dest in the gospel of the well, wherupon  
Christe sat weryed in his iourney. Thou  
redest of the water of Siloe, whyther he  
sendeth the blynde to recouer his sighte.  
Thou redest of the water poured into the  
basen to washe the apostels feet. And be-  
cause it nedeth not to rehearse all places  
in this signification, ofte mencion is  
made in scripture of welles, fountaines  
and rivers, by which is signified nothing  
els, but that we oughte to enquyre and  
serche dilygently for misteries hydde in  
scripture, what signifeth water hydde  
in the baynes of the earth, but mysterie  
couered or hydde in the litterall sence.  
What meaneth thesame conueyed abrode,  
but mistery opened and expounded: which  
beyng spred and dilaced bothe wide and  
bryde, to the edifieng of the hearts, what  
cause

of a christian Knight.

cause is there, why it might not be called  
a ryuer? wherfore if thou dedicat thy self  
wholy to the study of scriptur, & exercise  
thy minde day and night in the lawe of  
God, no feare shall trouble thee, neyther  
by day nor night: but thou shalt agaynst  
all assaultes of thyne enemyes, be armed  
and exercised also. And I disallowe it  
not utterly, if a man for a season (to be-  
gynne with all) do exercise and spote  
hym self in workes of Poetes and Phi-  
losophers, whiche were gentiles, as in  
his . A. B. C. or introductory, to a more  
perfite thing, so that he tast of them mea-  
surably, and whyles youthe shall geue  
him leaue, and euen as though a manne  
toke them in his waye, but not abyde  
and tary vpon them still, and to wate old  
and dye in them, as he were bound to the  
rockes of \*. Syrenes, y is to put his hole  
delectacion in them, and neuer go far-  
ther. For holy Basilus, to such pastime  
exhorteth yonge men, whome he himself  
had induced to the conuersacion of chris-  
ten people. And our Augustyne calleth  
back agayn his frend Licentius, to passe  
the time with the muses, neyther Ierom  
repenteth him selfe, that he hath loued a  
woman

\* Syrenes  
were, 3. Las  
dyes dwel-  
ling in an y-  
land which  
with sweete  
nes of song  
drew vnto  
them who so  
euer sayled  
by, and af-  
ter killed  
them, but  
blyss retur-  
ninge from  
the siege of  
troy havi-  
ng that way a  
cessary tour-  
ney stopped  
his mar-  
ners eares  
with waye  
and bounde  
him selfe to  
the mast, so  
heard the  
their songe  
auording al  
leopardies.

## The handsome weapon

woman taken prisoner in warre. Ciprian is commended, because he garnished the temple of God, with the spoyles of the Egyptians. But in no case would I that thou with the gentiles learninge, shouldst also souke y<sup>e</sup> gentiles vices & conuersacion. For if thou doe not, thou shalt finde many thinges, helpeinge to honest liuinge, neyther is it to be refused what soeuer an authour (ye though he be a gentile) teacheth well. For Moyses verely, though he were neuer so famyllyer with God, yet dispised he not the counsell of his father in lawe Ietro. Those sciences fashion & quicken a chilles wit, and maketh hym apte afoze hande, merueilously to the vnderstandinge of holy scripture: wherevnto soudainly and reuerently to presume with hande and fæte vnwashed, is in manner a certaine kinde of sacrilege. Ierom checketh the shamelesse pertnesse of them, whiche streight waye from seculer or worldly science dare take in hand to medle or interprete holy scripture. But how much shamfuller doe they which neuer talked other science, and yet at the firste dare do the same thinge? But as the scripture is not much fruitfull, if thou

thou stand and stick still in the letter: In  
 like maner the poetry of Homer, and Vir-  
 gil shall not profite a litle, if thou remem-  
 ber that it muste bee vnderstande in the  
 sence alegoꝝy, which thinge no man wyll  
 denye, that hath assayed oꝝ tasted of the  
 learnynge of olde antiquities neuer so  
 litle, yee with the tip of his tongue, oꝝ  
 vttermoste parte of his lips. As foꝝ the  
 Poetes, which write vncleanly, I would  
 counsaile thee not once to touch them, oꝝ  
 at the leaste waye, not to looke farre in  
 them: except thou canst better abhorre vi-  
 ces whan they be described to thee, and in  
 comparisons of filthy thinges the more  
 feruently loue thinges honeste. Of the  
 philosophers, my mind is that thou folow  
 them that were of Platons secte, because  
 both in verve many sentences, and much  
 more in theyꝝ style and manner of spea-  
 kinge, they come very nygh to the fygure  
 and property of spech vsed of yꝝ prophets,  
 and in the Gospels. And to make an ende  
 shortly, it shall be profitable to taste of all  
 maner of learninge of the gentyls, if it so  
 be done as I shewed before, bothe in yea-  
 res, according & measurable, moze ouer w  
 mete & iudgmēt discretly, furthermore  
 with



• **Ys** Sale  
men had lx.  
**Q. 80.** con-  
cubines &  
damoisels  
innumera-  
ble, per one  
chife quene,  
whom al the  
rest honored  
So may we  
of all scien-  
ces haue  
autours in-  
numerable,  
if holy scrip-  
ture be chife  
of all other  
for the ho-  
nestie of her  
The Isra-  
elite mighte  
take to wife  
a straunger  
take in war  
so that her  
nayles were  
first pared  
& her heare  
shauen. So  
may christe  
men honour  
god w<sup>th</sup> gen-  
tiles lear-  
ning, if we  
be of that

## The hanlome weapon

with speede, and after the manner of a  
man that entendeth, but to passe ouer the  
countrey onely, and not to dwell or inha-  
bite. In conclusion (which thinge is chie-  
fest of all) if euery thinge be applyed and  
referred to Christ. For so shal al thinge be  
clene, to them that be clene, whan on the  
other syde to them that be vncleane no  
thinge is clene. \* And it shalbe no rebuke  
to the, if after the ensample of Salomon  
thou nourishe vp at home in thy house. lx.  
Ducenes. Lxxx. souerayne Ladyes and  
damoyseles, innumerable of secular wil-  
dome. So that the wisdom of God be  
aboue all other, thy beste beloued, thy  
dome, thy swete harte, whiche one  
seemeth beautifull. And an Israelite  
loueth a straunger and a Barbarous  
damoysele, overcome with her beauty  
but first he shaueth of her heare & pareth  
her nayles, and maketh her of an alpe  
an Israelite. And the prophet Oza mar-  
ryed an harlote, and of her had children  
not for himselfe, but for the Lord of Sa-  
boath: and the holy fornication of y<sup>e</sup> pro-  
phet, augmented the housholde of God.  
The Hebrewes, after they had forsake  
Egypt, liued with light and pure whi-  
tyne

Ora Christian Knight.

er of a  
uer the  
2 inha  
is chie  
yed and  
thing be  
n on the  
eane no  
o rebuke  
Salomon  
house. I  
dyes and  
aler wi  
of God be  
oued, the  
he one  
Israel  
Barbarou  
r beauty  
re & pare  
f an alpe  
t Oza m  
d childre  
ord of  
in of y  
e of God  
ad forsa  
pure wh  
by

bread for a season, but it was not suffici-  
ent to so great a iourney. Therfoze that  
bread lothed at once, thou must make as  
good speede as can be, vnto Manna of ce-  
lestiall wisdome the which shall nourishe  
the abundantly and strength thee, vntil  
thou obtayne thy purpose, and winne by  
vidozz the reward that neuer shall cease:  
but thou must euer remembze in the  
meane season, that holy scripture maye  
not be touched, but with cleane and was-  
hen handes, that is to vnderstande, but  
with high purenesse of mynde, lest that,  
which of it selfe is preseruatyue o2 try-  
acle, by thyne owne fault turne to thee  
into poyson, and lest Manna to the, begin  
to putrifie, except that thou conuey o2 sēd  
it into the inwarde partes of thy minde &  
affection, & lest happely it should fortune  
to the as it dyd to Oza, which feared not  
to set his prophane and vncleane hāds to  
the Arke of God, enclynge on the one  
side, and with sodayne death was punis-  
hed for his leude seruice. The fyrst point  
is, that thou haue good opinion of the holy  
scriptures, and that thou esteeme them of  
holes valure and dignitie, then they are  
worthy to be esteemed: and that they come  
out

is superfluo-  
ous. The  
light & puer  
white bread  
betokeneth  
gentiles us-  
ing Manna  
betokeneth  
wisdome of  
God.

Dauid inten-  
ded to trans-  
late y<sup>e</sup> Ark  
of God out  
of the house  
of Amyna-  
dab, whiche  
was in Ga-  
boa, thei put  
y<sup>e</sup> Ark vpon  
a cart: Oza  
to his bre-  
thren was-  
ted en it ou-  
either side  
as y<sup>e</sup> Ark en-  
clined and  
beweb: Oza  
set his hand  
to stape it, &  
was smitten  
w<sup>th</sup> sodayne  
death for his  
presumption

## The hantome weapon

Scripture  
must be  
had in great  
reuerence.

Faith must  
be genen to  
holy scrip-  
ture.

The chiefe  
interpreter  
of holy scrip-  
ture.

out of the secrete closet of the mynde of  
God. Thou shalt perceyue that thou art  
inspired of God, moued inwardlye, rapt  
and in an vnspeakable manner altered  
& chaunged into another manner figure  
or shape, if thou wilt come religiously  
with reuerence and meekely: thou shalt  
se the pleasures, delicates, or deynties of  
the blessed spouse. Thou shalt se the pre-  
cious iewels of ryche Salomō, thou shalt  
se the secrete treasure of eternall wisdome.  
But beware that thou breake not main-  
pertly, into the secrete closet: the doore is  
lowe, beware least thou stryke the doore  
with thy head, and be fayne to lepe backe  
agayne. Thinke on this wyse, nothing  
that thou seest with thyne eyne, nothing  
that thou handlest wyth thy fyngers, but  
be in dede the same thing which it apper-  
reth, so surely as these thinges bee true  
holy scripture: so that if heauen and earth  
should peryshe, yet of the wordes of God  
not one iote, or titell shall peryshe, but  
fulfilled. Though men lye, though men  
erre, yet the vertue of God, neyther  
ceyueeth nor is dysceyued. Of the inter-  
preters of scripture, chose him aboue al other  
y go farthest from y letter, whiche cho-  
seth

of a christian Knight,

nexte after Paule be Origen, Ambrose,  
Ierom, and Augustine. For I see the dy-  
mines of later time stycke very much in  
the lettre, and with good will geue more  
study to subtile and disceythfull argu-  
mentes, than to serch out the misteries,  
as though Paule hath not sayde truly our  
law to be spirituall. I haue heard some  
men my selfe, which stode so greatly in  
theyr owne conceyte with the fantastical  
tradicions, ymaginations and inuenci-  
ons of man, that they dispised the inter-  
pretacion of ould doctours, that were nigh  
to Chryste and his apostels, both in time  
and liuyng also: and accompte them as  
dreames, yea and mayster Dunces gaue  
them such confedence: that notwithstanding  
ing, they neuer once red the holy scrip-  
ture, yet thought they them selfe to be  
perfyte diuines, which persons, though  
they speake things neuer so crafty & sub-  
tile yet wether thei speak things worthy  
of y<sup>e</sup> holy ghost, & the meke spyrte of Chryst  
or not, let other men iudge. But if thou  
haddest leuer to be s<sup>o</sup>ewhat lusty & quick  
of spyrte, than to be armed to contenciã  
that is to say, to brawling or scoulding. If  
thou seke rather to haue thy soule made

Myselfe  
doctour  
Dunces

If

fatte,



**The spea-  
kinge of  
Scripture.**

fatte, than thy wyt to be vainly deligh-  
ted, study and read ouer chiefly the olde  
doctours and expositors, whose godlynes  
and holy lyfe is more proued & knowne,  
whose religion to god is more to be pon-  
dered & looked vpon, whose learning is more  
plenteous & sage also, whose stile is nei-  
ther bare ne rude, and interpretacyon  
more agreable to the holy misteries. And  
I saye not this, because I dispise these  
new diuines: but because I set more by  
thynges more profitable, and more apte  
for the purpose. And also the spyrite of  
God hath a certayne tounge or speche as  
propziate to him selfe: he hath hys fy-  
gures, symilytudes, parables, compar-  
sons, prouerbes, & ridils, which, thou must  
obserue and mark diligently, if y<sup>e</sup> shuldest  
vnderstand them. The wysdome of God  
stuteth & lispeth as it were a diligent mo-  
ther, fashioneth her wordes accordinge to  
our infancye and feblenes. She geueth  
mylk to them that be infantes in Christ,  
weake meat to feble stomackes. Thou  
therfor make sped thou were a mā, make  
hast to perfit and strong meate, & prepari  
mannes stomacke. She stoupeth doun &  
boweth her self to thi humility & lownes.

Argu



Arise then the contrary wyse, and ascēde  
to her height and excellencye. It is lyke a  
mōster and vnnatural, to be euer a child.  
He is toherbles, that neuer ceaseth to be  
feble and weake. The recordeinge of one  
verse shal be moze sauery in thi mouth, &  
shall nourish the better, if y<sup>e</sup> b<sup>e</sup>ck the cob,  
and tast of the swetenes which is within,  
than if y<sup>e</sup> shouldest singe y<sup>e</sup> whole psalter,  
vnderstand onely after the litteral sence.  
Wherof verely I geue admonitiō a gret  
deale the rather, because I knowe by ex-  
perience, that this errour hath not infec-  
ted y<sup>e</sup> lay people onely, but also the minds  
of them, which professe and shewe out-  
ward in theyr habyte and name or tytle,  
perfyte religion, in so much y<sup>e</sup> they think  
the very seruice of God, to be put chiefly  
in this one thing, if they shall saye ouer  
euery daye, as muche as they can of the  
psalmes scarce vnderstand, yea in the li-  
terall sence. Neyther I thinke any other  
thing to be the cause, why we se the cha-  
ritable lyuinge of our monkes and cloy-  
sterers, so too fayle euery where, to be so  
colde, so slacke, so faynt, so to vanyshe  
awaye, than that they continue all theyr

Readinge  
withour vnder-  
standinge

The chary-  
table liuing  
of Monks.

¶.ii.

lyse,

lygh-  
e olde  
lynes  
wne,  
e pon-  
more  
s ney-  
arpon  
s. And  
these  
ore by  
e apte  
rite of  
eche a  
ys fy-  
npari  
a must  
ouldest  
of God  
et mo-  
nge to  
geueth  
Christ,  
Thon  
make  
repart  
ounc  
wne.  
Arise

The fleshe  
is called in  
scripture  
what so e-  
uer is visi-  
ble or per-  
ceiued out-  
ward with  
any sensyble  
power.

The spirite  
is called  
what so e-  
uer is per-  
ceiued in-  
wardlye  
with the eie  
of the soule  
A similitud  
of mekenes  
of them  
which lacke  
capacitee.

lyfe, and ware oulde in the letter: and  
neuer enforce to come to the spirytual  
knowledge of scripture. Neyther heare  
they Chryste cryeng in the Gospell, the  
flesch profyteth nothing at all. It is the  
spiryte that quickeneth or geueth lyfe.  
They hear not Paule afferming with his  
mayster, the letter kylleth, it is the spire  
that geueth lyfe. And agayne, we know  
(sayeth he) that the lawe is spyrytuall,  
and not carnall. Spirytual things  
muste be compared w spirytual things.

In tyme passed, the father of spiry-  
tuall gyftes would be honoured in the  
mountayne, but now he wyll be hono-  
red in the spirite: Howe be it, I despyse  
not the febleneſſe of them, which for lack  
of knowledge & vnderstandyng, doth that  
thing, which onely they be able to do, pro-  
nouncinge the mysticall psalmes with  
pure sayth, without dissimulation or  
pocrysye: but rather as in charmes and  
enchauntementes of Wagyke, cer-  
taine wordes not vnderstande, no nor  
of them which pronounce the, be yet be-  
leued to be of vertue and strength: our  
y wordes of God, though they be not per-  
fytly vnderstand: neuerthelesse we muste

truſt

of a christian Knight.

trust that they be profitable to them, that  
eithers say them, or heare them with per-  
fite sayth, with pure affection and mind.  
And that the aungels, which are present,  
and doth vnderstande, be prouoked to  
help them. And Paule despiseth not them,  
which saye Psalmes with theyr mouthes,  
or which speake with tongues: but he ex-  
horteth them to folowe more perfite gifts.  
Unto whiche, if there be anye that can  
not attayne, through the defeaute not of  
the minde, but at the least of nature: let  
him not barke agaynst them, whiche en-  
force to better thyngs. And after the pre-  
cept of Paule, let not him whiche eateth,  
despyse him whiche eateth not, neyther  
he that eateth not, iudge him that eateth.  
Nevertheless I will not haue thee which  
art endewed with so happy a wytt, to be  
slowe, and to tary long in the bareyn let-  
ter: but to make speede to more secreete  
mysteries, and to helpe the continual en-  
deuoyre & enforcement of thyne industry,  
and will with often prayers: until he open  
to thee, the booke clasped with seuen clau-  
es, whiche hath the key of Dauid, which  
also shitteth, and no man openeth the pre-  
sentes of y<sup>e</sup> father, which neuer man knew

## The handsome weapon

but his sonne, and he to whom his sonne  
hath vouched safe to disclose them. But  
whether goeth our stile asyde, myne en-  
tent was to discribe the foyme of lyuing,  
not of learning. But I tourned out of the  
waye thus farre, whyle I labour to shew  
thee a mete shoppe, from whence thou  
oughtest to fetch newe armour, and  
weapons belongyng to thy newe warre.  
Therefore, to come to our purpose againe,  
if thou shalte pyke and chose out of the  
lookes of the gentyles, of euery thyng  
the best. And also if thou by the example  
of the Bee, sleying rounde aboute by the  
gardynes of oulde authors, shalt sucke  
out onely the hellesme and swete iuce (the  
poyson refused & left behinde) thy mynde  
shalbe better apparayled a great deale,  
armed vnto the comon life or conuer-  
sion, in which we lyue one with another  
in honest maner. For the Philosophers  
learned men of the gentyles, in theyr  
wise certaine weapons and armure, not  
be despyed. Neuerthelesse, whatsoeuer  
thing of honesty, or trouth thou findest  
any where, thinke that to be Christes.  
But that diuine armur, and (to speak  
as y poets do) y harneys of Vulcanus ma-  
king

The article  
of Vul-  
canus.

of a christian Knight.

king, which with no weapons can be per  
sed, is sette onely out of the armory of ho  
ly scripture, where our noble captayne  
Dauid layde vp all his ordinaunce of war  
fo: his souldiours, with which they shuld  
fight a far and at hand agaynst the incir  
cumcised Philistians, with this harneys  
was clothed, neyther Achilles, of whome  
Homer wyrteth, neither Eneas, of whom  
Virgyll speaketh, though they bee so fai  
ned. Of which, the one w<sup>th</sup> ire, the other w<sup>th</sup>  
loue, was ouercome shamefully. And it is  
not spokē without reason, that those we  
pons bee not forged in the workehouse of  
mā, but in y<sup>e</sup> workhous o: forge, y<sup>e</sup> is com  
mon to Vulcanus & Pallas, other wise cal  
led Mynerua. ffo: poetes, the fayners of  
goddess, make Vulcanus lord of fyre, and  
Minerua y<sup>e</sup> lady of wyt, facultyes, scyen  
ces, and craftes. Which thyng I iudge  
to be done in very deede (as thou mayst  
easely perceyue) whan fyre of the loue of  
god, hath armed thy wit, endued with ho  
nest facultis, so strōgly, that if al y<sup>e</sup> wo:ld  
should fall on thy head, yet should not the  
stroke put y<sup>e</sup> to fear. But fy:st thou must  
cast awaye the harneys of proude Saule:

Achilles  
ouercome  
with preE  
as, o iercōe  
with loue.

Poetes the  
fayners of  
goddess

kinge  
Saule ar  
med Dauid  
to fight a  
gainst golz  
as with hes  
up & combe  
rousharnes  
putting on  
him

f iij

whiche

king



bag and a  
 coat of  
 mail, but  
 David put  
 it of and ga  
 thered v.  
 stones out  
 of a broke &  
 with a sling  
 hit golias  
 in the foys  
 head with a  
 stone and  
 slew him.  
 when Sa  
 than wo de  
 haue had  
 Chyste to  
 turn stones  
 into bread.  
 Chyste an  
 swered with  
 scripture  
 saying, man  
 sueth not  
 onely by  
 bread: but  
 by euerie  
 worde that  
 proceedeth of  
 the mouth of  
 God, thā he  
 worde haue

whiche rather leadeth a man, than bea  
 nye thinge necessary or profytable. And  
 cumbred David, ready to fyght with Go  
 lyas, and holpe him not at all. Moreover,  
 from the banke of the broke of holy scrip  
 ture, thou muste gather fyue stones:  
 whiche peradventure, be the fyue wordes  
 of Paule, whiche he speaketh in know  
 ledge. Than take a slynge in thy right  
 hande, with these weapours, is ouerthye  
 wen our onely ennemye the father of  
 pryde. Sathan, whome at the laste, with  
 what weapons did our head Chyste  
 Iesu overcome & did not he smyte the  
 forehead of our aduersarye, as it had ben  
 with stones sette out of the broke, whi  
 he answered him in time of temptation  
 with wordes of scripture, wilt thou hear  
 the instrumentes or artillary of Chyste  
 mens warre? And the zeale of him (sayeth  
 scripture) shall take harneys, & shall he  
 neis his creature to auenge his enemies,  
 he will put on iustice for his best plate,  
 take for his helmet, sure & true iudgment,  
 he wil take a sheeld of equitie inpenetra  
 ble, or that can not be persed, yea & he wil  
 sharpe & fashio cruel wyath into a spere.  
 Thou redest also in Esay, he is armed in  
 iustice,

of a christian knight.

Justice, as with an habergeon, and a sal-  
let of helth upon his head, he is clothed  
with the vesture of vengauce, and co-  
uered as it were with a clok of zeale. Now  
if thou lyst to go to the store house of  
Paule, that valyaunt captayne, certain-  
ly thou shalt also fynde there the armour  
of warre, not carnall thinges, but va-  
lyaunte in God to destroye fozetresses  
and counsailes, and euery high thinge,  
peralteth himself against the doctrine of  
God. Thou shalt fynde ther the armure  
of God, by the which thou mayst resist in  
a wofull daye. Thou shalt fynde the har-  
neys of iustice on the ryghte bande, and  
on the lefte, thou shalt fynde the defence  
of thy sydes, verite, and the hawbergion  
of iustice, the buckler of sayth, wherwith  
thou mayst quenche all the hote and fiery  
weapons of thy cruell aduersarye. Thou  
shalt fynde also the helmet of helth, and  
the swoorde of the spyryte, whiche is the  
woorde of God: with whiche all, if a man  
be diligently couered and fenced, he may  
boldely without feare, bynge forth the  
bolde sayinge of Paule, who shall sepa-  
rate vs from the loue of God: shall tribu-  
lation: shall straytnes or difficulty: shall  
hunger?

had christ to  
fall fro the  
penacle.  
Christ an-  
swered with  
scripture  
saying, a  
man  
shold not at-  
tempt his  
lorde God.  
Then the  
Deuill bad  
Christ ho-  
noure him;  
Christ aswe-  
red, a man  
must hono-  
ur his lord god  
and serue  
him onelye.  
If zeale be  
in knowleg  
it is good: &  
if not, it is  
euyl, as the  
pharyseis;  
for zeale of  
their tradis-  
cions, perse-  
cuted Christ  
and the Ap-  
ostles.

## The handsome weapon

hunger: shall nakednes: shall peryll: shall  
persecution: shall a sworde: Behold how  
mighty ennemyes, and how muche fea-  
red of all men, he setteth at nought. But  
here also a certayne greater thyng, for  
it foloweth. But in all thynges we have  
ouercome, by hys helpe, which loue  
vs. And I am assured (sayth he) that nei-  
ther death no: lyfe, no: aungels, neyther  
pyncipates, neyther vertues, neyther  
present thynges to come, neyther strenght  
neyther byghnes, neyther lowenesse, ne-  
non other creature, shall o: may separate  
vs, fro y<sup>e</sup> loue of God, which is in Christe  
Jesu. A happy trust and confydence,  
which the weapons o: armour of lyght  
geueth to Paule, that is by interpretaci-  
on a littell man, which calleth hym selfe  
the refuse o: outcaste of the worlde. Of  
suche armour therefore haboundaunce  
shall holye scripture mynyster to thee,  
yf thou wylte occuppe thy tyme in it with  
all thy myghte: so that thou shalte ne-  
ede our counsaile o: admonyctions.  
Nevertheless, seing it is thy minde, lest  
I shulde seme, not to haue obeyed thy re-  
quest, I haue forged for thee this litel tre-  
tyse called Enchiridion, y<sup>e</sup> is to saye, a cer-  
tayne

of a christian Knight.

thyne lyttell dagger, whome neuer lay  
out of thy hande, no not whan thou arte  
at meate oꝝ in thy chaumbre. In so much  
that yf at anye tyme thou shalte be com-  
pelled to make a pylgrymage in these  
woꝛldly occupacyons, and shalt be accom-  
pnyed to beare about with thee, y whole &  
complete armure and harneys of holye  
scripture: yet commite not that the sut-  
tell lyar in wayte at any season shoulde  
come vppon thee, and fynde thee vtterly  
vnarmed. But at the leaste, let it not  
greue thee, to haue with thee this lyttell  
banger, which shal not be heauy to beare,  
noꝝ vnprofitable foꝝ thy defence.

foꝝ it is very litle, yet if thou vse it wise-  
ly and couple with it the buckler of faith,  
thou shalt easly withstande the fyerce and  
ragyng assaulte of thine enemye: so that  
thou shalt receue no deadly wounde. But  
now it is time that I begyn to geue thee a  
certayn rule of the vse of these weapons,  
whiche if thou shalte put in execution oꝝ  
practise, I trust it wil come to passe, that  
our captaine Iesus Christe, shall translate  
þ a Conquerour out of his litell castell oꝝ  
garryson, into his great cyty Hierusalem  
with triumph, where is no rage at all of  
any

## The handsome weapon

any battayle : but eternall quietnes, per-  
fite peace, assured tranquility, wher as in  
the mean season all hope and confydence  
of safegard, is put in armure and wea-  
pon.

¶ That the fyrst poynt of wysdome, is to  
know thy selfe. and of two maner  
wysdomes, the true wysdome  
and the apparent.

Capitulo. iiii.

**T**hat excellent god thyng desired  
and sought for of all men, is peace  
or quietnes : vnto which y louers  
of thys worlde also referre al their study,  
but they seke a false peace, and shote at a  
wrong marke. The same peace, the phi-  
losophers also promysed vnto y folowers  
of theyr doctryns: but yet falsly, for Chryst  
onely geueth it the worlde geueth it not.  
To come to his quietnes, the onely way  
or meanes is, if we make warre agaynst  
our selfe, if we fyght strongly against our  
owne vyces. For with these ennemyes,  
God which is our peace, is at var yauce,  
and that with deadly hate, saying he is na-  
turally vertue it selfe, & father & lord of al  
uertue. And wher as a fylthy puddle or a

*I mā must  
fght agast  
him selfe.  
God is our  
peace and  
felicity.*

synke

synke  
vices,  
the m  
lishne  
is call  
or god  
part  
sayin  
dome  
head  
Behal  
eth, u  
to ete  
groun  
dome  
the v  
rie of  
selfe  
the v  
as ho  
racio  
hym  
our  
prea  
Iewe  
fally  
ness  
Zeu



synke gathered together of all kinde of  
 vices, is named of the Stoikes (whiche are  
 the most feruent defenders of vertue) fo-  
 lishnesse: and in our scripture the same  
 is called malice. In lyke manner vertu-  
 e, godnesse, lacking in no poynte, of both  
 partes, is called wisdom. But (after the  
 sayinge of the wiseman) doth not wise-  
 dome ouercome malice: The father and  
 head of malice, is the ruler of darknesse  
 Behall: whose steppes, whoso euer folow-  
 eth, walketh in the night, and shall come  
 to eternall nyght. On the other syde, the  
 ground of wisdom, and in deede wyse-  
 dome it selfe, is Christe Iesus, whiche is  
 the very light, and brightnesse of the glo-  
 rie of his father, puttinge away by hym  
 selfe onely the night of the foolishnesse of  
 the worlde, whiche (wytnesseyng Paule)  
 as he was made redemption and iustify-  
 cation to vs that bee borne agayne in  
 hym. Euen lykelyste was made also  
 our wisdom, wee (sayeth Paule) preache  
 Christe crucified, whiche to the  
 Jewes is an occasion of stumblinge and  
 fallinge, and to the Gentyles foolyshe-  
 nesse. But to the elected, both of the  
 Jewes and also of the Gentyles, wee  
 preache

Stoikes  
 were phylo-  
 sophers, as  
 Socrates,  
 and Plato  
 with their  
 followers  
 which put  
 felicity i true  
 pleasure, in  
 vertue only  
 and within  
 the conscience  
 without any  
 outward  
 pleasure or  
 riches. Fo-  
 lishnes is  
 mysery.  
 Wisdom  
 is felicitye.  
 Fooles also  
 be wretches  
 and unhapp  
 Wise men  
 also be happ  
 & fortunate.  
 Follynes  
 is foolishnes.  
 Vertue is  
 wisdom.

a foole in  
this world,  
that wyl be  
wise in god.  
The scar-  
chers were  
the philoso-  
phers which  
searched for  
worldly wis-  
dome, yet  
coude they  
attaine no  
wisdom to  
saue h soule  
of man vn-  
till Christe  
came. Ma-  
ny be Chri-  
stian men  
in name on-  
ly, but the  
very chresti-  
an men be  
they whiche  
kepe and ob-  
serue in-  
wardly chris-  
ten precepts  
A true chri-  
stian man  
must dispise  
h foolishnes

We preach Christ, the vertue or strength  
of GOD, and the wisdom of God, by  
whose wysedome throught hys ensam-  
ple, we may beare away the victorie of  
our enemy malyce, yf we shall bee wyse  
in hym, in whome also wee shall bee  
conquerours. Make much of this wis-  
dome, and take her in thyne armes,  
worldlye wisdom set at nought, which  
with false title, and vnder the name of  
wysedome, boasteth and sheweth her self  
gay to foolles, whan after Paule there is  
no greater foolyshnes with God, than  
worldly wysdome, a thyng that muste  
be forget in deede agayn of him that will  
be wise, in deede. If any man (sayeth  
Paule) amongst you semeth to be wyse in  
this world, let him be a foole, that he may  
be wyse, for the wisdom of this world,  
is foolishnes with God. And a lytell afoor  
Paule sayeth, for it is writen. I wil destroy  
the wisdom of wise men, & the prudence  
of prudent men, I will reprove, where is  
the wise man? wher is the subtile lawier?  
where is the sercher of this world? Hath  
not God made the wisdom of this world  
foolishnes? And I doubt not, but euē now  
with greate hate, these folyshe wise men

barke

barke agaynst thee, and these blynd cap-  
taynes and guydes of blynde men, crye  
out and roze agaynst thee, saying, that  
thou art deceiued, that thou dost, and  
art mad as a bedleim man, because thou  
intendest to departe vnto Christewarde.  
These be in name onely Christen men:  
but in very dede they are both mockers,  
and also enemyes of Christes doctryne.  
Take hede and beware that they: folyshe  
hablynge moue the not: whose miserable  
blyndnesse oughte rather to be wepte,  
sorrowed, and mourned, than to be coun-  
terfeyted, or folowed. Oh what folyshe  
kynde of wysdomie, and cleaue out of or-  
der, is this, in trybles and thinges of no  
alue, yea vnto fylthynes onely to be  
deere wytted, ware, and experte: but in  
those thinges, which onely make for our  
sauegarde or health: not to haue muche  
more vnderstanding, than a brute beast:  
Paule woulde we shoulde be wise, but in  
godnes, and chyldren in euell. These me-  
be wyse to all iniquitie: but they haue no  
learninge to do good. And for as much as  
that facoundious and Greke poete He-  
ciodus, counteth him good for nothyng:  
whiche neyther is wyse of hym selfe,  
men.  
Hee is good  
for nothing  
saith Heslo-  
dus whiche  
neither hath  
wisdom, nor  
yet wil lern  
it. To haue  
knowledge  
is beste of  
al. To bee  
willinge to  
learne & o-  
bedient to  
truth is als  
so a good  
thing. To  
lack know-  
ledge is a  
verie euill  
thing. To  
disdayne to  
lern is worst  
but to with-  
stande & res-  
pugne a-  
gainste the  
trueth is  
them which  
teache the  
trueth is  
wurst of all  
& farthest  
ney from grace

neither yet will folow, and do after hym  
that geueth hym good counsaile. Of whiche  
degreet han shall they be counted, whiche  
whan they them selues be moſte ſhamfully  
deceiued, yet neuer ſeace to trouble  
to laugh to ſcozne, and put in ſcare them  
whiche already be come to their wits  
gaine? But ſhall not the mocker be mo-  
ked? He that dwelleth in heauen, ſhall  
mocke them agayne, and our Lorde ſhall  
laugh them to ſcozne. Thon readeſt in the  
booke of Sapience, they ſhall ſe verely & ſhall  
diſpiſe him, but god ſhall mocke them. To  
be mocked of lewde men, is as it were  
praiſe. And no doubt it is a bleſſed thing  
to folow our head Chriſte, and his Apoſ-  
les, and a fearefull thinge truly to be  
mocked of God. I alſo (ſayth wyſdom)  
will laugh whan ye peryſſhe, and mocke  
you whan that thyng hath happened  
to you whiche ye feared: that is to ſay  
whan they awakend out of theyr dreame  
and come agayne to them ſelfe, whan  
it is to late, ſhall ſaye. Theſe be they  
whome we haue had in deriſion & reproch  
we for lacke of vnderſtanding haue con-  
ted their lyues to be madnes, & their ende  
to be without honour. This wiſdome is  
beaſtly

**C**urſt men  
ſay, ye good  
men, as pee  
ſhew now, ſo  
ſpued ſuch  
pope holpe  
fooles, and  
this came of  
them, and ſo  
we truſt to  
ſee happen  
of you.



of a christian Knight.

brastly: and as Iames saith, diabolike, and  
of the deuill, and is an ennemy to God,  
whose end is destruction. For alwayes  
after this wisdome, foloweth as a way-  
ting seruauent or handmaide mischeuous  
presumcion, after presumcion, foloweth  
blyndenes of minde, after blyndenes of  
minde, foloweth seruent rage & tyranny  
of affections, and appetites, after the ty-  
ranny of affections, foloweth y whole hepe  
of all vices, and lybertie to do what he ly-  
steth. Than foloweth custome, after cus-  
tom foloweth mosse wretched dulnes or  
inscibility of mind, a dasing of the wits,  
for lack of capacitie. By which meanes it  
commeth to passe at lengthe, that euill  
men perceiue not them selfe to sin. And  
whiles they bee in suche inscibilitie,  
without any feling or perceiuing of them  
selfe, bodyly death commeth sodainlye on  
them: and after it foloweth the seconde  
death, which is death euerlastinge. Thou  
seest how the mother of extreme mischif,  
is worldly wisdome. But of the wisdome  
of Christ, which the worlde thinketh foo-  
lishnes, this wise thou readeest. All good  
things came to men by heaps with her, &  
inestimable honesty by y handes of her.

Note howe  
one vice  
bringeth in  
an other.

The wyse-  
dome of  
Christe.

G.

And



And I reioysed in all thinges, because this wisdom went before me, and I was not ware, that she was mother of all good thinges. This wisdom bringeth with her as companions, sobrenes, & meeknes. Meeknes disposeth and maketh vs apt to receiue the spirit of God. For in the lowly, humble and meke person, he reioyseth to rest. And whan the spirit hath replenished our mindes with his seuenfold grace, then forthwithall springeth y plenteous erbage of all vertue, with those blessed frutes: of which the chief, is the secret ioy of a clere conscience: a ioy knowen of none, but onely of such, to whō it hath chaunced to tast of it, which ioy neuer vanissheth away, nor sadeth w the ioyes of this world, but encreaseth and groweth to eternal gladnes & myeth. This wisdom my brother (after y counsaile of Iames) must you require of god, w fervēt & brenning desire. And after the counsaile of y wise mā, dig her out of y vaines of holy scripture, as were treasure hid in the earth. The chief part of this wisdom is, that thou shouldst know thy self, which word to haue descended from heauen, the antiquity beleued; and so much hath that saying

of a christian Knight.

because  
I was  
all good  
with  
knes.  
apt to  
e low  
oyce  
plen  
grace.  
nteous  
blesse  
ret ion  
none.  
aunced  
heth a  
s word  
ternall  
my bro  
ust you  
g desire  
mā, di  
re, as  
he chie  
u thou  
to haue  
uity be  
saying  
plea

pleased great aucthoꝝ, that they iudged  
all plentie of wisdom, to be shortly com-  
prehended in this littell sentence, that is  
to wyt, if a man know himselfe. But let  
the weight and authoritie of this doctrine  
and teachinge be of no valure with vs,  
except it agree with our learninge. The  
mistical lover in Canticles, threatneth his  
spouse, and biddeth hir to get hir selfe out  
of the dōyes, except she know herselfe,  
saying. ¶ thou beutifull amonge all wo-  
men, if thou know not thy self, go. out of  
the dōyes, and walke after the steppes of  
thy flock and sort. Therfore let no man  
presumptuously take vpon him this so  
great a thing, to thinke that he knoweth  
him self well inough. I am not sure whe-  
ther any man knoweth his body vnto the  
uttermoste, and thā how can a man know  
the state of his mind surely inough? Paule  
whom God so loued, that he saw the mi-  
steries, yea of the thurd heauen, yet durst  
he not iudge him self, which thing doubt-  
les, he wold haue ben bold to doe, if he had  
knownen him selfe surely ynough. If so  
spirituall a man, whiche discerneth all  
things, and is him selfe to be iudged of no  
mā, was not surely inough knowē to him  
selfe

C. ij.

## The handsome weapon

selfe: how do we carnall men presume? In conclusion, let him seme to be a very unprofitable souldiour, which surely ynough neither knoweth his owne company, neither his enemies hoste. But so it is, that one chryste man hath not warre with another: but with him selfe. And verely a great hoste of aduersaries springe out of our owne fleshe, out of the very bowels and inward part of vs: likewise as it is red in certain Poets tales, of the brethren ge ndred of the earth, and ther is no litle difference betwene our ennemy, and our frend, and so hard to know the one from the other, that ther is great ieopardy, lest we somwhat recheles or necligent, despoile our ennemy, in steede of our frend, or hurt our frend, in steede of our ennemy. The noble captayn Iosue was in doubt of an aungell of light, sayinge: art thou on our part, or of our enemies parte? Therfore seyng that thou hast taken vpo thee, warre agaynst thy selfe, and the chiefe hope and comfort of victoꝝy, is yf thou knowe thy selfe to the vttermost: I will paynt a certayne ymage of thy selfe, as it were in a table, and set it befoꝛe thyne eyne: yf thou mayst perfitly knowe, what thou art in  
warde,

of a chriſtian Knight.

warde, and within thy ſkynne.

Of the outward and inward man.

Capitulo. iiii.

**A** Man is than a certayn monſtrous beaſte, compact together of partes, two or thre of great diuerſity. Of a ſoule, as of a certayn godly thing, and of a bodye, as it were a brute or dumble beaſt. For certainly, we ſo greatly excell not all other kindes of brute beaſtes in perfitnes of body, but y we in al his natural gyfts, are founde to them inferiours: as concerning the ſoule verily, wee bee ſo recepuable of the diuine nature, that wee may ſurmount aboue the nature of angels, and be vnit, knyght, and made one w God, if thy body had not ben added to thee thou haddeſt ben a celeftial or godly thing if this mynde had not ben graſſed in thee, playnly thou haddeſt ben a brute beaſte. Theſe two natures betwene them ſelf ſo diuerſe: that excellent workman had coupled together with bleſſed conſorde. But the ſerpent the enemy of peace, put them a ſonder agayn with unhappy diſconſorde: ſo that now they neyther can be ſeparate, without very great torment and payne: neither liue ioyned together, withoute

God is the author of peace.

The ſerpent is the maker of debate.

Hee holdeth the wolfe by the eares, this proueth w the ſerpe vpon them which be in ſuch conſequence.

C. iij.

conti



## The handsome weapon

fro whence  
they can in  
no wise rid  
them selfe.

The pro-  
uerbe this  
wise sprong

A certayne  
man walked  
in a forrest,  
vpon whom  
came a wolf  
and he could  
make no o-  
ther shifte  
but tooke  
him by the  
eares, which  
were so  
shorte that  
it was hard  
to holde the:  
yet durst he  
not let them  
go nor laye  
hand on his  
weapon for  
fear of by-  
tunge, but  
held faste &  
cried for  
helpe.

continuall warre. And playnly after the  
common saying, eche in the other holdeth  
the wolfe by the eares: and cyther may  
say very well, and accordingly to the o-  
ther, that proper and pleasaunte verse  
Catullus. I neither can liue with thee  
with out thee. Such ruffling, wzangling  
& trouble they make between themselves  
conimerous debate: as thynges diuerse,  
which in deed are but one. The body be-  
rely, as he himself is visible, so delighteth  
he in things visible. As he is mortal, so he  
looueth he things tēporal. As he is heavy,  
so sinketh he downwarde. On the other  
parte, y<sup>e</sup> soule mindeful of hir celestial na-  
ture, enforseth vpward w<sup>th</sup> great violence,  
with a terrible beast striueth & w<sup>th</sup> assleth  
with the heuy burthē of the earthly body.  
She despiseth the thinges that are sent,  
for she knoweth them to be transitory, she  
sekeeth true thinges, which be permanent  
& euer abiding: & because she is immortal  
and also celestiall, she loueth thinges im-  
mortal and celestiall, & reioiceth in thinges  
of lyke nature, excepte she be utterly  
drownded in the filth of the body: & by this  
contagiousnes be gone out of kinde from  
hir natine gentelnesse. And verely, ne-  
the



ther Promotheus, so muche spoken of amonge Poets, sowed this discorde in vs, a porcion of euery beast mingling to our minde: neyther our prymatiue and firste making gaue it, that is to say, it spronge not in vs naturally, oꝛ God gaue it not to vs in our first creacion: but sinne hath euell corrupted and decayed that, whiche was well created; sowinge the payson of dissencion betwene them that were honestly agreed. For befoꝛe y<sup>e</sup> time, both y<sup>e</sup> minde ruled the body without busines: & the body obeyed w<sup>o</sup>ut grudging, now is it elene contrary. The order betwen thē is so troubled, y<sup>e</sup> affections oꝛ appetits of y<sup>e</sup> body strue to go befoꝛe reason: & reason is in a maner compelled to encline, & folow the iudgement of the bodye. Thou mayst compare therefore a man properly to a cōmunaltie, where is debate and part taking in it selfe, which cōmunaltie, for as much as it is made of sundꝛe kyndes of mē gathered together, which be of diuers & contrary appetites. It cannot be auoyded, but that much strife shall rise therein and partes taken oftentimes, vnlesse the chief rule and authoꝛytie be in one. And he himselte be such a felow, as wyl com-

Poets faine Promotheus to haue made men of claye, and through help of Dalas to put life in them and a porcion of euery beast, as the fiercenes of the Lyon, the wyllynnes of the Fox, the fearfulness of the Hare, and so of oꝛther beasts.

maunde nothinge, but that whiche shall  
 be holsome, and profitable for the comen  
 wealth. And for that cause it must nedes  
 be, that he whiche is moste wyse, shoulde  
 most beare rule. And he nedes must obey  
 that least perceyueth or vnderstandeth.  
 Now there is nothinge more folysh, than  
 the rascal or vyle communalty. And ther-  
 fore ought they to obey the officers and ru-  
 lers, and beare no rule nor office the selfe.  
 The noble estates, or such men which be  
 moste auncient of age, ought to be herde  
 but so that it lye onely in the kyngs arby-  
 trement to make statutes and lawes, whi-  
 ch it is mete to be aduertised, to be put in re-  
 membraunce, or counsayled now and then.  
 But it is not mete that he shoulde be com-  
 pelled, or that any man shoulde maystry,  
 or rule him. And finally, the king obeyeth  
 no man, but the law onely. The law must  
 be correspondent to the originall decre of  
 nature, or the firste example of honestye.  
 wherfore if this order subuerted, the vn-  
 ruly communes, & that raging dregges of  
 the city, strue to go before the senvours  
 or eldermē: or if the cheife lordes despise  
 commaundement of the kinge, than ary-  
 seth perplous sedicion or diuysyon in our  
 commune

The kyng  
 obeyeth the  
 law onely.

Of a christian Knight.

he shall  
common  
needes  
shoulde  
ust obey  
ndeth.  
sh, than  
nd ther  
s and ru  
he selfe.  
which be  
e herde  
gs arby  
oes, whi  
ut in re  
and thi  
be com  
maystry,  
obeyeth  
aw must  
decre of  
onestye.  
the vo  
egges of  
enpours  
e spise  
an ary  
in our  
mmune

commune wealth, yea and except the pro  
uision, decre, or authoꝝyte of God succour  
all the matter weyeth and enclyneth too  
extreme mischefe, and to vtter destructiō.  
In man reason beareth the roume of a  
king. Thou mayst accompt for the chiefe  
lordes certain affections, and them of y<sup>e</sup> bo  
dy: but yet not al thinges so beastly. Of y<sup>e</sup>  
which kynde, is naturall reuerēce toward  
the father and mother, loue to thy bꝛethꝛen  
a beniuolent mynd toward thy frēds  
and louers, compassion vpon them that be  
bered with aduersite, or combꝛed with sic  
kenes, feare of infamy, sclaunder, or losse  
of thy god name, desyre of honest reputa  
tion, and such other lyke. But suche affec  
tions or passions, whiche be very greatly  
disagreeing from the decrees of reason, and  
which be cast doune, and must bow euen  
to y<sup>e</sup> bilenes of byuit beasts: think and re  
ken those to be as it were the most raskal  
and vile sort of the commune people. Of  
which kinde and sort be lechery, ryot, en  
uy, and such like diseases, which all with  
out excepcion, muste be kepte vnder with  
pylson and punishment, as vile and bonde  
seruauntes, that they may render to their  
mayster their task and woꝝke appointed  
to

Reason is  
kinge in a  
man.

The Lordes  
be certayne  
gentill aff  
fections.

The com  
moners be  
vile appe  
tites.

## The hantome weapon

**F**oure affec-  
tions of the  
mind, Joye,  
sorrow hope,  
and feare.

to them, if they can: but if not, at y least  
that they may do no harme, which thing  
Plato perceiuinge by inspiration of Co,  
wrote in his booke called Timeus, how  
the sonnes of goddes had forged in man,  
to their owne liknes, two kinds of soules  
the one kind spirituall and immortall, the  
other as it were mortall, in daunger to be  
uers perturbations or motions of vnqui-  
etnes. Of which y first is voluptuousnes  
(as he saith) the bayte whereby men are  
allured and brought to vngaciousnes  
and mischief. The next is sorrowe or griefe  
which letteth men, and driueth them from  
vertue or goodnesse. After that feare and  
presumptuous boldnes, two mad counsa-  
lours: whome accompaneth indurated  
wroth, the desyre of vengeance. More-  
ouer, flattering hope, with a beastly ima-  
gination and knowledge, not gouerned  
of reason and worldly loue, that layeth  
handes violently on al things. These be  
almost the words of Plato, and it was not  
vnknowne to him, the felicity of this life,  
to be put in refrayning such perturbaci-  
ons. For he writeth in the same worke,  
that they shall lyue iustly and blessedly,  
that haue overcome these appetites: and

that



of a christian Knight.

that they shall liue vniustlye and miserably, y<sup>e</sup> were ouercome of the same. And for the soule, which is like vnto the nature of god, that is to say, for reason, as for a king, he appointed a place in the braine, as in the chiefe toure of our citie: and as thou maist see, the highest part of our bodye, & next to heauen, and most far fro the nature of beasts, as a thing vereli, which is bothe of a very thin bone, and neither lade with grosse sinewes nor flesh, but surely furnished and appointed within and also without, with powers of knowledge, that no debate might ryse in our common welth, but that he by them, as by reporters, should immediatly perceiue it. But as touching the parts of the mortal soule that is to wit: the affections or appytes, as euery one is, either obediēte, or els grudgeth agaynst reason, so hee removed them from him. For betwene the necke and the midgyffe, he set that parte of the soule, wherein is conteyned boldenes, wyath or anger, a sedicious affection verely and full of debate, whiche nedes must be refrayned: but he is not very brutish or beastly, and therfore he seperated him in a meane space from the hyghest & lowest,

Reason dwelleth in the braynes as in the palays.

The power where in is contained wyath and harte.



Fourc affec-  
tions of the  
mind, Joye,  
sorrow hope,  
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Reason  
dwelleth in  
the braynes  
as in the  
palays.

The power  
where in is  
contained  
wrath and  
hate.

## The hantome weapon

The power  
wherein is  
contained  
desire.

lowest, least if he had ben to nyghe to  
ther of them, he wolde eyther haue trou-  
bled the kinges quietnes, or els cor-  
rupted with the contagiousnes of them of the  
lowest sortes, shoulde with them also con-  
spyre againste him. Last of all, that power  
whiche desy:eth the voluptuous pleasur  
of meat and drynke, wherby also we be  
moued to bodily lust, he banished vtterly  
awaye farre fro the kinges palays, downe  
alowe beneth the mydgyffe into the lyuer  
and the paunche, that as it were a certain  
wyld beast vntamed, he should there sta-  
ble and dwel at the racke: for because that  
power is accustomed to rayse by mooyous  
most violente, and to be disobediente to  
the commaundementes of the Kinge.  
What beastlinesse, yea and what rebellio  
is in the lowest porcion of this power, at  
the least waye the preuy partes of the bo-  
dy may teach the, in whiche part chiefly  
this power of concupiscence rageth, and  
tyranie raigneth, which also of all mem-  
bres onely euer among maketh rebellion  
with vnclenly mocions the kinge crying  
the contrari, and that in vaine. Thou seest  
than euidently, how that this noble beast  
man, so goodly a thinge aboue: playnly and  
with

of a christian Knight.

without any excepcion, endeth in an vn-  
reasonable oꝛ brute beast. But that noble  
counsailer, whiche sitteth lyke a Kinge  
oꝛ a ruler in his high toure: hauing alwai  
in remembraunce his owne beëginning,  
thinketh no filthie noꝛ lowe thinge. And  
he hath wherby he maie be knowen from  
other, a septer of yuozie, because he doth  
commaunde nothinge, but that whiche is  
right and good, in whose top writeth Ho-  
mere to sit an Egell, because that reason  
mountinge vp to celestially things, behol-  
deth from aboue those thingees that be on  
the grounde disdainfullie, as it were with  
Egles eyes. In conclusion, he is crowned  
with a crowne of gold. For gold is the mi-  
stical letters, most commonly betokeneth  
wisdome. And the circle betokeneth, that  
the wisdome of the kinge should be perfyte  
and pure in euery part. These be the very  
giftes oꝛ vertues, properly belonging to  
kinges. First that they be very wise, that  
they do nothinge amisse by meanes of er-  
roure and lacke of tru knowledg. And that  
such thinges as they knowe to be good and  
ryght, those onely to will & purpose to do,  
that they do nothinge againste the decreë  
oꝛ iudgements of reason inoꝛdynatlye,  
froward.

The dyna-  
mentes of a  
kinge.



to lyue after  
reason, & not  
after affectiō  
Periporetici  
will that  
affectiōs  
shoulde bee  
refrained,  
only thin-  
kinge them  
necessary to  
prouoke &  
to stir a man  
to vertu.

Stoicy bee  
the follow-  
ers of Dia-  
to whiche  
put felycity  
& blessednes  
in the in-  
warde con-  
stance of y  
minde only,  
if a man  
were so ar-  
med withall  
vertues that  
he might be  
wounded  
with no dart  
of aduersity  
or fortune,  
saying also,  
no outward

## The handy weapon

frowardlye, and corruptlye. And whoso  
euer lacketh any of these two pointes,  
counte him to be, not a kinge, that is to  
say, a ruler, but a robber.

¶ Of the deuersitie of affectiōs.

### Capitulo. v.

**O**ur king Reason may be oppressed  
verely, yet because of the eternall  
lawe, whiche God hath grauen in  
him, he can not be corrupted, but that he  
shall grudge and call backe. To whome  
the residue of the communaltie will obey,  
he shall neuer commit any thinge at all,  
eyther to be repented of or of any ieopardie:  
but all thinges shalbe administred with  
great moderacion, with much quietnes &  
tranquility. But as touching affectiōs,  
verely Stoici and Periporetici vary some-  
what, though both agree in this, that we  
ought to liue after reason, & not after affec-  
tiōs. But Stoici will, whan we haue been  
for a season (as it were a scholenaister to  
teach vs our first principles) y affectiōs,  
whiche immediatly are stered by of the  
small powers, and be come to the iudge-  
ment and true examinacion, what is to  
be ensued or chosen, and what to be esche-  
wed or forsaken, y thā we utterly dampne



and forsake them. For than are they (as they say) not onely no profite to very wisdom, but also hurtfull and noyous. And therfore they will, that a perfit wise man should lacke all suche moeyous, as diseases or sickenesse of the minde, and with much ado some which be more gentle graunt to a wise man these first moeyous, preventing reason, which they call fantasyes or imaginacions. Peripoteticy teache the affections not to be destroyed utterly, but to be refrayned: and that the vse of them, is not utterly to be refused, for because they thinke them to be geuen of nature, as a prick or a spurre, to stirre a man to vertue. As wrath maketh a man bold & hardy, and is a matter of fortitude. Enuy is a great cause of policy, and in likewise of the other. Socrates in a certain booke that Plato made, called Pledo semeth to agree with Stoici: where he thinketh Philosophie to be nothing els but a meditation or practising of death, y is to say, that y mind withdrowe hir selfe as much as she can fro corporal and sensible things, and conuey hir selfe to those thinges, whiche be perceyued with reason onely, and not of the sensyble powers.

good fortune, no outward giften of nature be required necessarily vnto felicitie: but the testimony of conscience in ward be sufficient. Peripoteticy be Aristotleis followers, which say, a man appareled with al kinde of vertue and with a pure conscience to be a good man yet not happy or blessed, for they will beatitude to rest in the inward practise of vertue in profitting the common weale.

First

**Therefore**  
 (say they)  
 riches, frēds  
 strength of  
 body, health  
 eloquence,  
 and suche  
 lyke, to bee  
 required  
 necessarily,  
 without  
 which a mā  
 can not pzo  
 fit an other,  
 yet woulde  
 they not  
 such thinges  
 to be desired  
 for loue of y  
 thinges the  
 selfe, but to  
 profite the  
 common  
 wealth and  
 for the con-  
 uersation of  
 mankinde.  
 Some mā is  
 moze prone  
 to vertue  
 than some

First of all therfore, thou muste beholde  
 and consider diligently, all the motions,  
 mouinge or sterring of thy minde, and  
 haue them surely knowen. Furthermore  
 thou must vnderstand, no mocions to be  
 violent, but they may be eyther refrained  
 of reaso, or els turned to vertu. Notwith-  
 standing I heare euery wher this conta-  
 gious opinion, that some should say, they  
 be constrained to vices. And on the other  
 side many for lacke of knowledg of them-  
 self, folow such mocions, as the sayinges  
 or decrees of reason: in so much that what  
 so euer wzath, or enuy both counsaile or  
 moue them to do, that they call the zeale  
 of God. And as thou seest one commu-  
 welth to be moze vnquiet than another,  
 so is one man moze enclined or prone to  
 vertue, than an other, whiche difference  
 cometh not of y diuersity of minds, but ei-  
 ther of the influence of celestial bodies, or  
 els of our progenitours, or els of y bring-  
 ing vp in youth, or of the coplerion of the  
 body. Socrates fable, of carters and horses  
 good and bad, is none olde wiues tale: for  
 thou mayst see some to be bo:ue of so mo-  
 derat, soft, quiet & gentel disposiciō, so easy  
 to be handled, to be turned and winded,

without

without busines, they may be endued to  
 vertue, & renneth forward by their owne  
 courage without any spurring. To some  
 clene cōtrary thou mayst perceiue to haue  
 happened : a bodye rebellious as a wilde  
 & kicking horse: in so much that he which  
 tameth hym, shall haue ynough to do and  
 sweat a pace, and yet scarce with a very  
 rough byt, scarce with a waster and sharp  
 spurres, can subdue his fieriess. If any  
 such one hath happened to thee, let neuer  
 the rather thy harte fayle thee, but so  
 much the moze feruently set vpon it, thin-  
 king on this wise: not the way of vertue  
 to bee stopped or shut vp from thee : but a  
 large māner of vertue to be offered vnto  
 thee. But and if so bee, that nature hath  
 endued thee with a gentill minde, thou  
 arte not therefore straightwaye better  
 than another mā, but happyer, and yet a-  
 gayne on that māner wise art thou moze  
 happy, that thou art also moze bounde.  
 Now be it, what is he that is endued with  
 so happye giftes of nature, whiche hath  
 not abundantlye thynges ynough to  
 wrestle with all. Therefore in what  
 parte shall bee perceiued mosste rage or  
 rebellion to bee: in that parte reason our

Some by-  
ces folowe  
the cuntreis

Some by-  
ces folowe  
the cōplex-  
ion of the  
body.

Vices folo-  
wing the  
age.

Vices ap-  
propried to  
kinde.

king must watch diligently. Ther be cer-  
tain vices approp: iate to euery cōtrey,  
as to bzeak pzoimis, is familiar to some:  
to some ryot oꝝ pzodigalitie: to some bo-  
dely lust oꝝ pleasure of the flesh, and this  
happeneth to them by the disposicion of  
their countreis. Some vices accompanye  
the complexion of the body, as appetite  
and lust foꝝ the company of women, and  
the desire of pleasures and wāton sports  
accompanye the sanguine men, wzath,  
fiercenes, cursed speaking foloweth the  
colerik men. Grosenes of minde, lack of  
actiuiti, sluggishnes of body, and to be ge-  
uē to much slepe, foloweth the flumatik  
man. Enuy, inward heauines, bitterness  
to be solitary, selfe mynded, soley n, and  
choꝝlyth, foloweth the melancolyke pa-  
son. Some vices abate and encrease af-  
ter the age of man, as in youth, lust of  
body, wastfull expences, and rashnes, oꝝ  
folish hardnes. In olde age, niggishnes,  
oꝝ to much sauing, waywardnes and a-  
uarice. Some vices ther be, which shuld  
seme appropriate to kind as fiercenes to  
the man, banyty to the woman, and de-  
sire of wreke oꝝ to be reuenged. It fol-  
luned now & thā, that nature (as it were



## of a christian Knight.

to make amendes) recompenseth the  
disease or sicknes of the minde, with an  
other certain contrary good gifte or pro-  
perty. One man is somewhat prone or  
inclined to pleasure of worldly pastimes  
but nothing angry, nothing enuious at  
all. An other is chaste, but somewhat  
proud or high minded, somewhat hasty,  
somewhat to greedy upon his worlde. And  
there be, which be bered with certaine wo-  
derful and fatal vices, with theft, sacriledg,  
and homicide: which truly he must with-  
stand with all thy might, against whose as-  
saulte must be cast a certain brasse wal of  
sure purpose. On the other side, some affe-  
ctions be so nigh neighbours to vertue, yet  
it is ieopardous, least we should be decei-  
ued, the diuersiti is so dangerous & doubt-  
ful. These affections are to be corrected &  
amended, and may be turned very well  
to that vertue, which they most nigh rese-  
mble. Ther is some man (because of exam-  
ple) which is sone set a fire, is hote, at  
once prouoked to anger with the least thing  
in his worlde, let him refraine & sobze his  
mynd, & he shalbe bolde and couragious,  
nothing faint herted or fearful, he shal-  
be free of speach, without dissimulation.

In all dis-  
ease of the  
minde is  
sometime re-  
compensed  
with an o-  
ther good  
gifte in pro-  
perty.

Let the vices  
which  
be nere  
vnto vertue  
be corrected



## The handsome weapon

But not by  
name of  
vertu to any  
manner of  
vice.

Do all things  
after the  
iudgment of  
Reason.

There is an other man somewhat holding, or to much sauinge: let him put to reason, and he shalbe called thristye and a good husbände. He that is somewhat flatterynge, shalbe with moderacion curteys and pleasaunt. He that is obstinate, maye be constant. Solempnes, maye be turned to grauitie. And he that hath to muche of solysh toyes, may be a good companion. And after the same manner of other lighter diseases of the mynde we must beware of this onely, that we cloke not þ vice of nature, w<sup>th</sup> the name of vertue, calling heauenenes of minde grauitie, crudelitie iustice, enuy zeale, filthy niggishnes thriste, flattering good fellowship, knauerie or rybaldrie, vrbانيتie, mery speaking. The onely way therfore to felicitie is firste that thou knowe thy selfe. Secondly, that thou do nothing after affections, but in all thinges after the iudgment of reason. Let reason be sound and pure and without corruptiō: let not his mouth be out of taste, that is to say, let him beholde honest thinges. But thou wilt say: it is an harde thinge that thou commaūdest: who sayth nay? And verily the saying of Plato is true. Whatsoeuer

thinges

Of a christian Knight,

things be sayre and honest, the same be  
harde & trauaylsfull to obtaine. Nothing  
is moze harde, than that a man should o-  
uercome himselfe. But than is there no  
greater reward, than is felicity. Ieroni-  
mus spake that thunge excellently, as he  
doth all other things: nothinge is moze  
happy than a christian man, to whom is  
promised the kingdome of heauen. No-  
thing is in greater peryll, than he which  
euery houer is in ieopardi of his life. No-  
thing is moze strong, than he that ouer-  
cometh the deuill. Nothinge is moze  
weak, than he that is ouercōe of y flesh.  
If thou ponder thyne owne strēgth one-  
ly, nothing is harder, than to subdue the  
flesh vnto the spirit. If y shalt look on god  
thy helper, nothinge is moze easy. Now  
therfore, cōceyue thou with al thy might  
and with a seruent minde, the purpose &  
profession of perfite life. And whan thou  
hast grouded thy self vpo a sure purpose  
set vpon it, and go to it lustely: mannes  
minde neuer purposed any thing seruēt-  
ly, that he was not able to bring to passe.  
It is a greater part of a christian life, to  
desyre with full purpose and with al his  
harte, to be a christian man. That thing

The saying  
of Saint  
Jerom.

By

which

## The hanlome weapon

which at the first sighte or meting, at the first acquaintaunce or comming to, shall seme impossible to be conquered or won in proces of time, shall be gentill ynough and with vse easy: yea, & at lēgth thou

The way of  
vertue in  
processe  
wareth easie.

custome, shall be very pleasaunt. It is a very proper sayinge of Hesiodus. The way of vertue is hard at the beginning, but after thou hast crept vp to y<sup>e</sup> top, ther remaineth for y<sup>e</sup> very sure quietnes. As beaust is so wild, which wareth not tame by the craft of man. And shall ther be no craft to tame the mynde, of the tamer of all thinges? That thou might be hole in thy body, thou canst stedfastly purpose, & commaund thy self for certaine yeaes, to abstaine frō drinking of wine, to forbeare the fleshe, and company of womē: which things the phisicion, being a man prescribed to thee. And to liue quietly all thy life, canste thou not rule thine affections, no not a few mōthes? which thing God that is thy creatour and maker, commaundeth y<sup>e</sup> to do? To saue thy body frō sickness: ther is nothing which thou doest not? To deliuer thy body & thi soule also, from eternall death, doest thou not these things, which infideles Ethnicy and gentiles

Christ in  
Mat. saith  
he came not  
to make  
peace: but  
diuision, to  
sette the fa-  
ther against  
the sonne,  
the sonne a-

files haue done?

¶ Of the inward and outwarde man : and of the  
two partes of man, proued by holy scripture  
Capitulo. vi.

**C**ertainly I am ashamed in christien  
mens behalfe, of whom the moste  
part folow, as they were brute beastes,  
they: affections and sensuali appetites,  
and in this kynde of warre are so rude  
and vnerercised, y they do not as much  
as know the diuersity betwene reason,  
and affections or passions. They suppose  
that thinge onely, to be the man whiche  
they se and feele, yea and they think no-  
thing to be beside the things, which offer  
them selfe to the sensible wittes, whan  
it is nothing lesse than so, what so euer  
they greatly couet, that they thinke to  
be right: they cal peace, certain and assu-  
red bondage, while reason oppressed and  
blinded foloweth whither so euer the ap-  
petit or affectiō calleth without resistee.  
That is y miserable peace, which Christ  
the autho: of very peace that hath made  
both one, came to breake, strerunge by  
holosome warre betwene the father & the  
sonne, betwene the husband and the wife  
betwene those things, which filthye con-

gainst his  
father, the  
wife against  
hir husband  
the husband  
against hys  
wife and so  
forth. The  
histo:re mea-  
neth that at  
sometime and  
in some pla-  
ces the hus-  
band should  
accepte the  
saith of  
christ onely  
and folowe  
his holosome  
doctrine and  
the wyfe  
should perse-  
cute him,  
sometime the  
wife should  
follow christ  
and the hus-  
band persee-  
cut hir, and  
in likewise  
the sonne  
his father, &  
the father,  
the sonne.



## The handy weapon

Reason the  
spirite, the  
inner man,  
the lawe of  
the mind, be  
one thinge  
with Paull.

Peace, lyfe,  
libertie of  
soule is the  
war. Death  
bondage of  
the body.

corde had euill coupled together. Nowe  
than let the authoꝛity of y<sup>e</sup> Philosophers  
be of littell weyght, except those same  
thinges be all taught in holy scripture,  
though not with the same wordes that y<sup>e</sup>  
Philosophers call reason, y<sup>e</sup> calleth Paule  
sometime the spiryt, sometime the inner  
man, other while the lawe of the minde.  
That they call affection, he calleth some-  
time the flesh, sometime the bodi: another  
time the vtter man and the lawe of the  
membres, walke (saith Paule) in y<sup>e</sup> spirit  
and ye shall not accomplish the desires &  
lustes of the fleshe, for the fleshe desireth  
contrary to the spirit, and the spirit con-  
trary to the flesh, that ye cannot do what  
soeuer things ye wold. And in an other  
place. If ye shall liue after y<sup>e</sup> flesh ye shall  
dye. If ye walking in the spirit, shall mortifye  
the dedes of the flesh, ye shall lyue.  
Certaine this is a new chaung of things  
that peace shoulde be sought in war, and  
warre in peace: in death life, and in lyfe  
death: in bondage liberty, in liberti bon-  
dage. For paule writeth in another place  
I chastise my body, & bzing him into ser-  
uitude: here also y<sup>e</sup> liberty. If ye be led w<sup>th</sup>  
the spirit, ye be not subiect to y<sup>e</sup> law. And



of a christian Knight.

we haue not (saith he) receyued agayne  
the spirit of bondage in feare, but y<sup>e</sup> spirit  
which hath elected vs to be the children  
of God. He sayth in an other place: I see  
an other lawe in my mēbres, repugning  
against the lawe of my minde, subduing  
me to the law of sinne, which lawe is in  
my membres. Thou readest with him al  
so of the vtter mā, which is corrupt, and  
of the inner man, which is renewed day  
by daye. Plato put two soules to be in  
one man. Paule in one man maketh two  
men so coupled together, y<sup>e</sup> neither with-  
out other can be either in heauen or hel:  
and againe so separated that the death of  
the one must be the life of the other. To y<sup>e</sup>  
same (as I suppose) pertayn those things  
which he wrot to the Corinthians. The first  
man was made into a lyuing soule. The  
laste Adam was made into a spirit quick-  
ning: but that is not first, whiche is spiri-  
tuall, but that whiche is lyuyng: than  
foloweth that which is spirituall. The  
firste man came of the earth, him selfe  
terrestriall. The second came from hea-  
uen, & he him selfe celestially. And because  
it shuld more euidently appere these things  
to pertayne not onely to Chryste and  
Adam,

A double  
man.

The last A  
dam is  
Chryste.

Jacob and E-  
sau, the sons  
of Isaac and  
Rebecca  
fought in  
their mo-  
thers belly:  
The counsa-  
leth to God,  
and hee an-  
swered.  
Of them  
shall springe  
two contrary  
people which  
shoulde be at  
war, but the  
elder shall  
serue the  
yonger. Esau  
was firste  
borne, and  
Jacob follo-  
wed holding  
Esau faste by  
the fote. Af-  
terward, E-  
sau being an  
hungered,  
sold to Jacob  
his inheri-  
tance for a

Adam, but to vs all: he added sayinge. **W**as the man of the earth, such as ter-  
tial and earthly persons. As is the cele-  
stiall man, such are the celestiaall persons.  
Wherefore as we haue bozne the ymage  
the earthly man: euen so now let vs be  
the ymage of the celestiaall man. For the  
I say brethren, that flesh and bloud  
not possesse the kingdome of heauen, ne  
corruption shall possesse incorruption.  
Thou perceiuest plainly how in this  
place he calleth Adam made of earth, y<sup>e</sup> thing  
which in another place he calleth y<sup>e</sup> flesh  
and y<sup>e</sup> vtter man which is corrupt. And  
the same thing certainly is also y<sup>e</sup> body  
of death, wherewith Paul agræued cri-  
out. Oh wretched man y<sup>e</sup> I am, who shall  
deliuer me from this body of death: In  
conclusion Paul declaring y<sup>e</sup> most dyuerse  
fruite of the flesh and of the spirite, w<sup>h</sup>  
teth in another place, sayinge. He that  
w<sup>h</sup> in his flesh, shall also reape or mow  
his flesh corruption: but he that soweth  
in the spirit shall reape or mow of y<sup>e</sup> spi-  
rite lyfe eternall. This is the olde debate  
of two twinnes, Jacob and Esau, which  
before they were brought forth into light  
w<sup>h</sup>astled within the cloysters of the ma-  
thers

# of a christian Knight.

ge. S  
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 debate  
 whiche  
 to light  
 he ma  
 there

thers belly, and Esau verely caught from  
 Jacob the preheminence of birth, & was  
 first bozne: but Jacob preuented hym a  
 gain of his fathers blessing. That which  
 is carnall cometh first, but the spirituall  
 thing is euer best. The one was red, high  
 coloured and rough with heare: y other  
 smoth. The one vnquiet and an hunter:  
 y other reioyced in domesticall quietnes.  
 And the one also for hunger solde y right  
 that pertained to him by inheritance, in  
 that he was y elder brother: while being  
 enticed w a vile alluerment & reward of  
 voluptuousnes, fel fro his natue liberti,  
 into the bondage of sinne. The other pro  
 cured by craft of grace y which belonged  
 not vnto him by right of law. Betweene  
 these two bzyeth: though both were bozn  
 of one belly, & at one tyme yet was there  
 neuer ioyned perfite concozde. For Esau  
 hateth Jacob, Jacob for his parte though  
 he quiteth not hate for hate, yet he sleeth  
 & hath euer Esau suspected, neyther dare  
 come within his danger. To the likewise  
 whatsoeuer thing affection counsaileth o  
 perfwadeth: let it be suspected, for the  
 doubtful credence of the counsaillour. Ia  
 cob onely saw the Lord: Esau as one delis  
 tyng

mes of pots  
 rage, when  
 Isaac was old  
 he bad Esau  
 to kill some  
 Menison, &  
 I might  
 eat of it &  
 blesse thee  
 ere I dye.  
 But by the  
 deuice and  
 meanes of  
 the mother,  
 Jacob stole a  
 way his fa  
 thers bles  
 sing & was  
 made Lord  
 of his bz  
 ether.  
 Then came  
 Esau waiting  
 to haue a  
 blessing. th  
 answered &  
 Father I  
 haue made  
 him thy lord

After that

Jacob sawe  
our Lorde  
face to face.

In goodme  
the spirite  
which is fi-  
gured by Ja-  
cob rul:th  
e the body  
obeyeth. In  
euill me the  
flesh whiche  
is signified  
by Esau rus-  
leth on hym  
the Empire  
oz domyns  
of y<sup>e</sup> spirite.

The womā  
heere signi-  
feth a car-  
nall persone  
which chan-  
ged by grace  
of faith fo-  
loweth the  
biddinge of  
the spryt in  
euery thing.

The womā  
figureth af-  
fectiō. The  
man reason.

The namome weapon

ting in bloude liueth by the swoorde. To  
conclude whan the mother asked counsaile  
of the Lorde, he aunswered, the elder shall  
be seruant to the yonger. And Isaac the  
father added: thou Esau shalt do seruice  
to thy brother. And the time shall come when  
thou shalt shake of and lose his yoke from  
thy neck. The Lorde prophesieth of good  
and obedient persons, the father of euill  
and disobedient persons. The one declar-  
eth what ought to be done of all men: the  
other told a forchand what the most part  
would do. Paule willeth that the wife be  
obedient to her husband for better is (saith  
eth scripture) the iniquitie of the man than  
the goodnes of the woman. Our Eve had  
carnall affection, whose eyne the subtil  
and crafty Serpent dayly troubleth and  
ouereth with temptatiō, and she ones cor-  
rupted goeth forth and ceased not to pro-  
uoke and entice the man also through  
cōsent to be partaker of y<sup>e</sup> iniquiti oz mi-  
chenuous dede. But what readeest thou of  
that new woman, of her I meane that is  
obedient to her husbāde? I will put bo-  
tred betwene the (meaning the Serpent  
and the woman) and betwene her gene-  
ration & thine, she shall tread downe the  
head



# of a christian Knight.

head and thou shalt laye awayte to her  
 ale. The Serpent was caste downe on  
 his bzeast, the death of Chziste weakned  
 his violence, he now only lyeth awayt to  
 her heele priuely. But y woman thzough  
 grace of faith, chaunged as it were into a  
 man, bouldly treadeth downe his deny-  
 mous head. Grace is encreased, and the  
 yrrany of the flesh is deminished, whan  
 Sara was minished and decayed, than dyd  
 Abraham (God being the authour) growe  
 and encrease. And than shee called him  
 not husband but Lord, neither yet coulde  
 shee obtayne to haue a childe befoze shee  
 was d:yed vp and waren barraine, what  
 pray thee brought she forth at y laste to  
 her lozde Abraham now in her old dayes,  
 ye and past childe bearing. Merely Isaac,  
 that is to say ioye. For as soone as affecti-  
 ons be wared old & are weake in a man,  
 than at the last springeth vp that blessed  
 tranquillitie of an innocent minde, with  
 sure quietnes of the spirite, as it were a  
 continual feast. And as the father let nat  
 his wife haue her pleasure without ad-  
 misement, euen so hath he the sporting of  
 the childe:en togeather suspecte, I meane  
 of Isaac with Ismael. Sara would not that  
 the

Abraham  
 had a son by  
 his seruant  
 Agar whose  
 name was  
 Ismael and  
 another by  
 his wif Sara  
 whom he  
 called Isaac  
 Ismael was  
 muche elder  
 thē Isaac & in  
 playing to-  
 gether mis-  
 intreated  
 Isaac wher-  
 with Sara  
 displeced  
 bad Abrahā  
 put away  
 the seruant  
 Agar with  
 her son also  
 which Abra-  
 ham was  
 lothe to do,  
 but God  
 cōmaunded  
 him to obey  
 his wiues  
 request.



## The handsome weapon

**Let youth  
see the occa-  
sion of sin.**

the childe of a bondwoman and the childe  
of a free woman shoulde haue conuer-  
sion together at y age: but y Ismael (whiche  
as yet youth is seruent) shuld be banished  
out of p[re]sence, lest vnder coulour of y  
time, he might entice and draw vnto his  
owne maners, Isaac yet yong & tender  
age. Now was Sara an old wife, and now  
had brought forth Isaac, yet mistrusted  
Abrahā, except the answer of god had ap-  
proved his wiues counsel. He is not surer  
of the woman vntil he heard of god: in all  
things y Sara hath saide to thee, heare her  
voice. A happy old age of them, in whome  
mortified is y carnal mā, made of y earth  
that he in nothing belied the spirit, which  
agreement, whether in all things perfect  
may happen to any mā in this life o[ther] no:  
verely I dare not affirme: peradventure  
it were not expedient. For euē vnto Paul  
was geuen vnquietnes & trouble of the  
flesh, y messenger of satan to bere him  
all. And at the third time whan he desired  
y lord to haue the messenger takē frō him,  
than had he none other answer but only  
this. Paul my grace is sufficient for thee: for  
strength is wrought and made perfect in  
weaknes. In dede this is a new kinde of  
remedy.

remedy. Paul least he should be pꝛoude, is  
 tempted with pꝛide y<sup>e</sup> he might be strong  
 in christ, he is compelled to bee weake in  
 himselfe. For he bare y<sup>e</sup> treasure of celi-  
 stial reuelacions in a vessell of earth: y<sup>e</sup> y<sup>e</sup>  
 excellēcy shuld depend of the might of god  
 and not of himself, which one example of  
 the apostle putteth vs in remēbrance, and  
 warneth vs of many things. First of all,  
 that when we be assaulted of vices im-  
 mediately we must geue our self to prayer  
 and often times desire help of god. For  
 that temptations to perfit men are  
 not perilous: but also are expedient to y<sup>e</sup>  
 continuance & preserving of vertue. Last  
 of all we bee admonished, that when all  
 other things are subdained, than the vice  
 of vainglorie, even in the chief time of  
 vertues, laieth await: and that the vice is  
 as it were Hydra, whom Hercules fought  
 withal, a quick monster, longe of lyfe and  
 fruitfull, by reason of her owne wound-  
 es, which at the last ende, whan al la-  
 bours be overcome can scarce be destroy-  
 ed. Neuerthelesse, continuall and impo-  
 ssible labour overcometh all thing. In y<sup>e</sup>  
 meane time, while thi minde, rageth and  
 vexed with behemēt perturbacions, by  
 all

When thou  
 art tempted  
 say to prayer

Hydra was  
 a serpent w<sup>th</sup>  
 many heads  
 of which one  
 was immor-  
 tal, with her  
 fought Her-  
 cules, and  
 whan he  
 smot of one  
 hed. vit.  
 sprang for it  
 At the laste  
 he sought w<sup>th</sup>  
 a burninge  
 sworde and  
 so sered hys  
 their necks,  
 that they  
 coulde no  
 more spring

Protheus is  
to say af-  
fection must  
be holden  
downe.  
Protheus is  
a god which  
chaungeth  
him to all  
maner fash-  
ions, he is a  
great pro-  
phetter but  
he will tell  
nothing  
without  
compulsion.  
Virgill re-  
herbeth of  
Aeneas, which  
had lost his  
beastes, coun-  
selled with  
his mother  
Syrine a  
goddess how  
he might re-  
store them a-  
gaine. She  
sent him to  
Protheus and  
taught a  
craft to  
binde him  
until he had

## The name of the weapon

almaner meanes thruste together, pulled  
and draw downe, beholde and binde fast  
Protheus with tough bands, while he  
goeth about to chaunge himselfe into all  
wonderful things, into fier, into y<sup>e</sup> shape  
of some terrible wilde beast, and into  
renning riuer, & neuer leaue hym until  
he come agayne into his owne natural  
likenes & shape, what is so like Protheus  
as is the affections and appetites of soules  
which draw them sometime into beastly  
and bodely lust, sometime into mad y<sup>e</sup> rage  
wrath, other while into poison, enuy and  
strange fashions of vices: Agræth it me  
wel y<sup>e</sup> the excellent cunning Poet Virgill  
said, than shal diuers similitudes and fa-  
shions of wild beastes delude and mocke  
for suddainly he wil be a fearefull swine  
and foule Tiger, and a Dragon full of  
scales, and a Lioness with a redde maine  
or shal counterfeite the quick sound of the  
flame of fier. But here haue in remem-  
brance what foloweth. The more he  
chaungeth hym selfe into all maner of  
similitudes the more my sonne (saith Vir-  
gill) strayne thy tough bands. And also  
because we shall not neede to returne  
gaine to fables of Poetes, thou shalt be  
th/

thensample of the holy patriarke Iacob  
 learne to endure and to wasile lustely  
 all nyght vnto the morninge of Gods  
 helpe, beginne to geue lighte. And thou  
 shalt say, I will not let thee depart, ex-  
 cepte thou shalt haue geuen me thy bles-  
 sing first. But what reward of this vic-  
 tory and great vertue, that mighty and  
 excellent strong wasiler obtayned: it is  
 certainly very profitable to heare. First  
 of all God blessed him in that same place  
 for euermore, after that the temptaciō  
 is overcome, a certain singuler encrease  
 of diuine grace is added vnto a mā, wher  
 by he should be an other time much more  
 surely armed than he was before against  
 the assaulte of his enemy. Furthermore  
 by touchinge the thigh, the sinewe of the  
 conquerour withered and shrank, and he  
 began to halt on the one fote. God cur-  
 seth them by the mouth of his prophete,  
 which halte on both their fete, that is to  
 say, them which will both lyue carnally  
 and please God also. But they be happy,  
 in whom carnall affections be so morty-  
 fied, that they beare and lene most of ail  
 to the right foot, that is, to the spirit. Fi-  
 nally his name was chaunged: of Iacob

told the  
 truth That  
 taught Pro-  
 theus how of  
 a dead and  
 purrified  
 ore they  
 might be re-  
 stered again  
 Iacob was il-  
 led, with an  
 angell al  
 night, whom  
 in the morn-  
 ing he  
 would not  
 let go till he  
 had blessed  
 him in the  
 same place  
 the angell  
 smot his  
 thigh and  
 the sinewe  
 shrank so  
 Iacob haired  
 on the one  
 leg after  
 that.



God appeareth after a great tempest. He hath walked xl. dayes, and xl. nightes vnto the Mount of Ozel where he preped in a caue. A voyce badde him come forth and stand afoze God, and then came a great wind, than a quaking, than fire, and god not in the fire. Then folowed the hissing of a thin ayre, & than appeared God to Elise.

he was made Israel, and of a bely wrathler a quiet person. After thou hast chastised thy flesh, and crucified it with vices and concupiscences, than shall tranquillity & quietnes without all trouble come vnto thee, that thou mayst be at leysur to behold the Lorde, that thou mayste taste and feele that the Lord is pleasaunt and sweet for that thing is signified by Israel. God is not seene in fire or in the whorlwinde & troublous rage of temptation, but after the tempest of the deuyl (if so be thou shalt endure perseuerantly) foloweth the hissing of a thin ayre or wynde of spirituall consolacion. After that ayre hath brested quietly vpon thee, than apply thine inward eyne, and thou shalt be Israel, and shalte saue with him. I haue seene my lord, & my soule is made whole. Thou shalt se him that sayde: no flesh shall see me. Consider thy selfe diligently if thou be fleshe, thou shalt not see God. If thou see him not, thy soule shall not be made whole. Take hede therfore yf thou be a spirite.

¶ Of thre partes of man, the spirite, the soule, and the fleshe.

Cap. vii.

The



**T**hese thynges afore written, were e-  
 uen a great deale more than sufficiēt:  
 neuerthelesse that thou mayste be some  
 what more sensibly knowen vnto thy  
 selfe, I will reherce compendiously the  
 deuision of man, after the discription of  
 Origen, for he foloweth Paule, makynge  
 thre partes, the spirit, the soule and the  
 flesh, whiche thre partes Paule ioyned  
 together, writynge to the Thessalonians.  
 That your spirite (sayth he) your soule  
 and your body may be kept cleane and vn-  
 corrupt, that ye be not blamed or accused  
 at the cōming of our lord Iesu Christe.  
 And Esaias (leuing out the lowest parte)  
 maketh mencion of two, sayng my soule  
 shall desire and long for y in the night, ye  
 and in my spirit & my hert strings I will  
 wake in y mornings for to please thee. Also  
 Daniell saith, let the spirites and soules  
 of godmen laude God. Out of the which  
 places of scripture origen gathereth not  
 against reason the thre porcions of man,  
 that is to wete, the body, other wise called  
 the fleshe, the most vile part of vs, where  
 the malicious serpent, through origi-  
 nall trespasse, hath writtē the law of sin,  
 wherewithal we be prouoked to filthines:

Origen in  
 his first  
 booke vpon  
 the Epistle  
 of paule to  
 the Roma.  
 maketh this  
 diuision.

**The spirit.**

**Thou must**  
**renerbize**  
 the soule &  
 the spirit to  
 be one sub-  
 stance but  
 in the soule  
 be many  
 poyes as  
 wille, will,  
 memozy: but  
 the spirit is  
 the most  
 pure and  
 laidest fro  
 corruption

and also if we be overcome, we be com-  
 led and made one with the devill. Tha  
 spirit, wherein we represent the similitu-  
 tude of the nature of God, in whiche also  
 our most blessed maker, after y original  
 patern and erample of his owne mynde  
 hath grauen the eternall law of honesty  
 with his finger, y is with his spirit the  
 holy Ghost. By this parte we be knit to  
 God, and made one with him. In y thir-  
 place and in the middes betwixne these  
 two, he putteth y soule, which is a parte  
 taker of the sensible wittes and naturall  
 motions. She as one in a sedicious and  
 wꝛagling common wealth, must nedely  
 ioyne hir self to the one part or the other  
 she is troubled of both parts, she is at hir  
 liberty to whether part she will encline.  
 If she forsake the fleshe and conuey hyr  
 self to the partes of the spirit, she her self  
 shalbe spirituall also. But and if she caste  
 hir self downe to the appetites of y body  
 she shall grow out of kynde into the man-  
 ner of y body. This is that Paule ment  
 wꝛiting to the Corinthians. Remember ye  
 not that he that ioyneth him selfe to an  
 harlot, is made one body with hyr: but he  
 that cleueth to the Lord, is one spirit to  
 him.

# of a christian Knight.

him. He calleth the harlot, the frayle and weak part of the man. This is that pleasaunt and flattering woman, of whome thou readeest in the secōd chapter of *W<sup>h</sup>* nerves on this wise. That thou maiest be deliuered from a straunge woman and frō a womā of an other countrey, which maketh hir wordes swete and pleasaunt and forsaketh hir husband, to whom she was maryed in hir youth, & hath forgotten the promise she made to hyr Lorde God: her house boweth downe to death, & hir path is to hell, whosoever goeth into hell, shall neuer returne: nor shall attain to the path of life. And in the vi. chapter. That thou maiest keep thee from an euill woman, and frō the flattering tounge of a straunge womā, let not thy hert melt on hir beauty, be not thou disceined w<sup>h</sup> hyr beekes, for y<sup>e</sup> price of an harlot is scarce worth a peece of breade: but the woman taketh away y<sup>e</sup> precious soule of the man. Did he not whan he made mencion of y<sup>e</sup> harlot, the heart & the soule, expresse by name thre parts of mā. Again in the .ix. chapter. A folish womā euer babling and ful of wordes, swymming in pleasures, & hath no learnin g at al, sitteth in the doore

the most high and diuine power of our soule Capax of god immediatly, wher in god hath graunted the lawe of honesty, that is to say, the law natural after the similitude of the eternall lawe of his owne mind.

## The handsome weapon

of hir house vpon a stile in an high place  
of the city, to call them that passe by the  
way, and be going in their iourney, whoso-  
euer is a child, let him turne into man.  
And she sayd vnto a stole and an heretic  
person: water that is stolen is pleasant  
ter, and bread y<sup>e</sup> is hid priuily, is sweete.  
And he was not ware that there be Cou-  
auntes, and their gastes be in the bottom  
of hell. For whosoever shal be coupled  
with hir, he shall discende into hell. And whoso-  
euer shal depart from hir, shalbe saved.  
I beseech thee with what coulours com-  
more workmanly haue ben paynted and  
set out eyther the venymous enticement  
and wantone pleasures of the poysonous  
fleshe, prouoking, and tempting y<sup>e</sup> soule  
to fylthines of sinne, or els the importu-  
nity of the same, crying and striving  
gaynst the spirit, or the wretched ende  
foloweth whan she doeth overcome the  
spirit. To conclude therfore, the spirit  
maketh vs Gods, the fleshe maketh vs  
beastes: the soule maketh vs men: the  
spyrite maketh vs religious, obedient to  
God, kinde and mercifull. The fleshe ma-  
keth vs dispisers of God, disobedient to  
God, unkynde and cruell. The soule  
maketh



maketh vs indifferent, that is to say, nei-  
ther good or bad. The spyryte desireth ce-  
lestiall things: the fleshe desireth delicate  
and pleasaunt thinges. The soule desy-  
reth necessary thinges: the spirit carieth  
vs vp to heauen: the fleshe thrusteth vs  
downe to hell. To the soule nothyng is  
imputed: whatsoeuer is carnall or sprin-  
geth of the fleshe, that is filthye: whatso-  
euer is spirituall proceeding of the spirit  
that is pure, perfit and godly: whatsoeuer  
is naturall and proceedeth of the soule is  
a meane and endyfferente thinge, nei-  
ther good nor bad, wilt thou moze plainly  
haue the diuersitie of these thre partes,  
shewed vnto y as it were with a mans  
finger: certainly I will assaye. Thou art  
vnder the reuerent feare of thy parētes: That which  
is naturall,  
deserueth  
no reward.  
thou louest thy brother, thy childe and  
thy frend: it is not of so great vertue to  
do these thinges, as it is abhominable,  
not to do the. For why shuldest thou not  
beyng a christen mā do that thing which  
the gentils by the teaching of nature do,  
ye which brute beastes do? That thinge  
that is naturall shall not be imputed vn-  
to merit. But thou art come into such a  
straite case, y either y reuerēce towarde

I iij

thy

thy father must be dispised, the inward  
 loue toward thy child: must be subdued,  
 the beniuolence to thy frēd set at naught  
 o: God must be offended, what wilt thou  
 now do? The soule standeth in y<sup>e</sup> middes  
 betwene two waies: the flesh cryeth v<sup>p</sup>  
 hir on the one side, the spirit on the other  
 side. The spirit saith, God is aboue thy  
 father, thou art bounde to thy father, but  
 for thy body onely. To god thou art bound  
 for all thinge that thou haste. The flesh  
 putteth the in remembraunce, saying. Ex-  
 cept thou obey thy father, he will disherit  
 thee, thou shalt be called of euery man an  
 vnkinde and vnnatural child, looke to thy  
 profite, haue respecte to thy good name  
 and fame. God eyther doth not see, or els  
 dissimuleth and weetingly looketh beside  
 it, or at the lest will be sone pacified &  
 gaine. Now thy soule doubteth, now she  
 wauereth hither and thither: to whether  
 o: eyther part she tourne hir selfe, euen  
 that same shall she be whatsoeuer that is  
 she goeth vnto. If she obey that harlot the  
 flesh (the spirit dispiseth) she shalbe one  
 body with the flesh. But and if she lyfte  
 vp hir self, and ascendes to the spirit (the  
 flesh set at naught) she shalbe transpo-  
 sed

The soule  
 doubteth.

fed and chaunged into the nature of the spirit. After this maner accustome to examine thy self prudently. The error of those men is exceeding great, which oftentimes weneen that thing to be perfit vertue and goodnes, which is but of nature, and no vertue at all. Certaine affections, somewhat honest in apperance, & as they were disguised with visers of vertu, disceuen negligent persons. The iudge is hasty & cruell against the felon, or hym y hath trespassed the law: he semeth to him selfe constant, and of grauitie, vncoꝛrupt, and a man of good conscience, wilte thou haue this man discuffed? If he fauour his owne minde to muche, and solowe a certaine naturall rigoꝛousnes, without any grieffe or sorow of mind, peraduenture w some pleasure or delectation: yet not leaning from the office and duty of a iudge, let him not soꝛthwith stande to much in his owne conceite. It is an indifferent thing that he doth. But if hee abuse the law for pꝛiuate hate or lucre: nowe is it carnall that he doth, and hee committeth murder. But and if he seale great sorow in his minde, because he is compelled to distroy and kill him, whom he had leuer

An example  
of the iudge.

Some affe  
ctions be  
disguised w  
visers of  
vertue.

## The hanlome weapon

Some men  
reioyce na-  
turally with  
some certain  
things.

The rule of  
true piety.

Let a Chris-  
tian man  
marke this  
well.

haue amended and saued: & also enioyne  
punishment, according to the trespasses,  
with such a minde, with such sorowes of  
harte, as the father commaundeth his  
singulerly beloued sonne to be cut, lanne-  
ced or scared: of this manner shall it be  
spiritual y he doth. The most part of mi-  
thorough prones of nature, and some spe-  
cial propertie, either reioyce or abhorre  
certain things. Some there be whom be-  
dely lust tickleth not at all: let not the by  
& by ascribe that vnto vertue, whiche is  
an indifferent thing. For not to lack be-  
dely lust, but to overcome bodely lust, is  
the office of vertue. An other man hath a  
pleasure to fast, a pleasure to be at masse,  
a pleasure to be much at church, & to say a  
great deale of Psalmody: examine after  
this rule, that thing whiche doeth. If he  
regarde the common fame or aduanta-  
tage, it smelleth of the fleshe and not of  
the spirite. If he do folow but hys owne  
inclination (for he doth that which plea-  
seth his owne minde) than hee hath not,  
whereof he ought to feare. Behold a ier-  
pardous thing vnto thy self. Thou prai-  
est and iudgest him that praieth not.  
Thou fastest, and condemnest him that

fasteth



of a christian Knight.

falleth not, whoſoeuer doth not that thou doeſt, thou thinkeſt thy ſelfe better than he: beware leaſt thy faſt pertain to thy fleſh. Thy brother hath made of thy help, thou in the meane ſpace mumbleſt vp thy prayers vnto God, and wylte not be knowne of thy brothers neceſſitie. God ſhal abhorre theſe prayers: for how ſhal God heare thee while thou prayeſt, whan thou whiche art a man, canſt not finde in thy harte to heare another man. Perceiue alſo an other thinge. Thou loueſt thy wife for this cauſe onely that ſhee is thy wyfe: Thou doeſt no greate thing, for this thing is common, as well to infidels as to thee. Doeſt thou loueſt her for none other thing, but becauſe ſhe is pleaſaunt & delectable. Thy loue now is to the fleſhward. But thou loueſt her for this thinge chieflie, becauſe thou haſte perceiued in her the ymage of Chriſte, which is Godly reuerence, moſt deſty, ſoberneſſe, chaſtitie: and loueſt not hir in hir ſelfe, but in Chriſt, yea rather Chriſte in her. After this maner thou loueſt ſpyrituallie. Notwithſtandynge wee ſhall ſaye moze of theſe thinges in theyr places.

The chaſte  
loue toward  
the wife.

¶ Certayne

## The handsome weapon

**C**ertayne generall rules of true  
christian lviuing.

### Chapter viii.

**Enchiridion.**

**Learn the  
craft of ver-  
tue.**

**N**ow for because we haue opened  
me semeth the way (how soeuer we  
haue done it) & haue prepared as it were  
certayne stufte and matter vnto þ things  
which was purposed, wee must haste to  
which remayneth, least it should not be  
an Enchiridion, that is to say, a litle trea-  
tise, handsome to be caried in a mans hand,  
but rather a great volume, wee will en-  
force to geue certain rules, as they were  
certaine pointes of wastlinge, by whose  
gyding and conueiaunce, as it were by  
the gyding of the threde of Dedalus, we  
may easely plunge vp out of the blind er-  
rours of this world, as out of Labarintus  
which is a certaine comberous Maze, &  
come vnto the puer and clere light of spi-  
ritual lviuing. None other science is there  
which hath not her rules. And shal þ craft  
of blessed lviuing onely, be without þ help  
of al manner precepts? There is with-  
out faile a certaine crafte of vertuous lvi-  
uing and a discipline, in whiche whoso-  
uer exercise themselfe manfully, them  
shall fauoure that holy spirite, whiche is  
the

the promoter and bringer forward of all  
 holy enforcement and godly purposes.  
 But whosoever saith, departe from vs,  
 we will not haue the knowledge of thy  
 wayes: these men the mercy of god refus-  
 eth, because thy first haue refused know-  
 ledge. These rules shall be taken partly  
 of the person of god, of the person of y<sup>e</sup> de-  
 vil, and of our persō, partly of the things,  
 that is to say, of vertues and vices, and  
 of thinges to them annexed, partly of the  
 matter o<sup>r</sup> stuf, whereof vertues o<sup>r</sup> vices  
 be brought. They shall profit singulerlye  
 against their evils, the remnauntes of o<sup>r</sup>  
 originall sinne. For though baptisme haue  
 wyped away the spot, yet there cleaueth  
 styll in vs a certaine thinge of the old dis-  
 ease left behinde, both for the custodye of  
 humyltie, and also for the matter and  
 increase of vertue. These evils be blind-  
 nesse, the flesh and infirmity o<sup>r</sup> weaknes.  
 Blindnesse with the mist of ignorance  
 dimmeth the iudgment of reason. For  
 partly the sin of our firste progenitors,  
 hath not a litle dusked y<sup>e</sup> so pure a light  
 of the countinaunce, resemblance o<sup>r</sup> si-  
 militude of god, which our creature hath  
 shewed vpon vs. And much more corrupt  
 bringinge

Note.

Euyl must  
be knowne  
and had in  
hate.

bringinge by leude company, frowarde  
affections, darknesse of vices, custome of  
sinne hath so cankred it, that of the labours  
grauen in vs of god scarce any signes or  
tokens doth appeare. Than as I began,  
blindnes causeth that we in the election  
of things be as good as half blinded and  
deceiued with error, in the choise of  
the best, folowing the worst, preferringe  
things of lesse valure, before things of  
greater price. The fleshe troubleth the  
affection so much, that euen though we  
know what is best, yet loue we the con-  
trary. Infirmytie and weaknes maketh  
vs that we being overcome, eyther with  
tediousnes or with temptation, forsake  
the vertue, which wee had once gotten  
and attayned. Blindnes hurteth y indy-  
ment: the flesh corrupteth the will: infir-  
mytie weakeneth constancy. The first point  
therefore is, that y can discerne things  
to be refused, frō things to be accept: and  
therefore blindnes must be taken away  
lest we stumble or stagger in the election  
of thinges. The next is, that y hate the  
euyl as sone as it is once knowne, and  
loue that which is honest and good: and  
in this thing the flesh must be overcome

least



least contrarie to the iudgement of the  
 minde, we should loue swete and delecta-  
 ble things, in y<sup>e</sup> steede of hollesome things.  
 The third is, that we continue in these  
 things, which we began well: and ther-  
 fore the weaknes must be vnder set, least  
 we forsake the way of vertue with gre-  
 at shame, than if we had bene neuer as-  
 out to walk or enter therein. Ignorance  
 must be remedied, that thou mayste see  
 which way to go. The flesh must bee ta-  
 med, least she leade thee a side out of the  
 high way, once knowne into bypathes,  
 weaknes must be comforted, least whan  
 thou hast entred into the straight waye,  
 thou shouldest either faint or stoppe, or  
 turn back againe, or least after thou hast  
 once set thi hand to the plow, thou shoul-  
 dest looke backward, but must reioyce as  
 a stronge Gyant to halste the waye, euer  
 stretching forth thy selfe to those things,  
 which be afore thee, without remembrance  
 of those things which be behind thee, vn-  
 till thou maist lay hand on the rewarde  
 appointed, & on the crowne promysed to  
 them that continue. Vnto these three  
 things therfore, wee shal apply certaine  
 rules, according to our litle power.

Perseuerance muste  
 be had.

¶ Agaynst

The hantome weapon

Against the euill of ignorance  
the first rule Chap. ix.

Wee muste  
iudge wel of  
scripture.

Counterfeit  
not euill per  
sons.

Probacions  
of christian  
faith.

**B**ut in as much as faith is the onely  
gate vnto Chyiste, the first rule muste  
be that thou iudge very wel, both of hym  
and also of scripture, geuen by his spirite,  
and that thou beleue not with mouth on-  
ly, not faintly, not negligentli, not doubt-  
fully, as the common raskall of chrystian  
men do: but let it be set faste and immo-  
uable throughtout al thy best, not one way  
to be contained in them, that appertayn  
neth not greatly vnto thy health. Let it  
moue thee nothing at all, that thou seest a  
great part of men so liue, as though hea-  
uen and hell were some manner tales of  
old wiues, to feare or flatter younge chil-  
dren withall: but beleue thou surely, and  
make no haste. Though the whole world  
shoulde be made at once, though the ele-  
ments shoulde bee chaunged, though the  
Angels shoulde rebell, yet terytie cannot  
lye, it cannot but come, which god toulde  
before shoulde come. If thou beleue he is  
God, thou must needes beleue that he is  
true also. On this wise thinke without  
wauering, nothing, to be so true, nothing  
to be so sure, and without doubt of these

things

things, which thou hearest with thine  
 eares, which thou presently beholdest w  
 thine eyne, whiche thou handlest with  
 thy handes, as these are whiche y readest  
 in the scriptures, which God of heauen,  
 that is to say, verity gaue by inspiratiō,  
 which the holy prophetes brought forth,  
 and the bloud of so many Martirs hath  
 approued: vnto whiche so many hundred  
 yeares the consent of all good men hath a  
 grāde, and set their seales: which Christ  
 here beinge in fleshe, both taught in his  
 doctrine & expresse represented & coun  
 terfeited in his māners and liuing. Vnto  
 which also myracles beare witnesse,  
 which the deuyls confesse, and so muche  
 beleue, that they quake and tremble for  
 feare. Last of al, which be so agréable vn  
 to the equitie of nature, whiche so agré  
 betwene them selfe, and be euery where  
 lyke themselfe, whiche so ravisheth the  
 mindes of them that attende, so moueth  
 and changeth them. If these so great to  
 kens agré vnto them alone, what the de  
 uiles madnes is it to doubt in the sayth.  
 At the least way of things passed, make  
 a cōiecture of things to come. How many  
 and how great things also, how incredi

ble

ble

ble to be spoken did the Prophetes tell  
 before of Christ: which of these things  
 came not to passe: shal he in other things  
 disceine, which in them disceiued not: In  
 conclusion the prophetes lyed not, and  
 shall Christ the lord of prophetes lye: If  
 with this and such other like cogitaciōs,  
 thou often stirre vp the flame of faith,  
 than seruently desire of God to encrease  
 thy faith, I shall merueill, if thou canst  
 be any long time an euill man. For who  
 is all together so vnhappy and ful of mis-  
 chief, but that he would depart frō vices  
 if so be he vtterly beleued, y<sup>e</sup> with these  
 momentany pleasures, beside the vnhap-  
 py veracion of conscience and minde, is  
 purchased also eternall punishmentes.  
 On the other side, if he surely beleued,  
 for this temperal & litle worldlye veraci-  
 on to be geuen vnto good men an hundred  
 folde ioye of pure conscience, and at the  
 last lyfe immortall.

we must en-  
 ter into the  
 way of helth  
 or saluacion  
 boldely, and  
 with a good  
 courage.

¶ The second rule.  
 Cap. x.

**L**et the firste poynte be therefore that  
 thou doubte in no wyse of the promy-  
 ses of God. The nexte that thou go  
 vnto the way of life, not slothfullye.



## of a christian Knight.

not fearfully: but with sure purpose with  
all thy hert, with a confident mynde and  
(if I may so say) with suche mynde as he  
hath that would rather fight than drink:  
so y thou be ready at al houres for Chri-  
stes sake to lese bothe lyfe and goodes. A  
slothful man will & will not. The king-  
dome of heauen is not gotten of negligēt  
and retcheles persons, but plainly reioy-  
ceth to suffer violence. And violent per-  
sons, violently obtain it. Suffre not the  
affectiō of them whom thou lovest singu-  
larly to holde the backe hastinge thither-  
ward: let nat the pleasures of this worlde  
call y back againe: let not the care of thy  
household be any hindraunce to thee. The  
chain of worldly busines muste be cut a-  
sunder, for surely it can not otherwise be  
loosed. Egypt must be forsake in such ma-  
ner, that y turn not againe in thy mynde  
at any time vnto y flesh pottes. Sodoma  
must be forsaken vtterly hastily yea and  
at once: it is not lawfull to looke backe.

The womā looked back & she was turned  
into the ymage of a stone. The man hath  
no leysur any wher to abide in the regiō,  
but is commaunded t haste into y moun-  
tain, onelesse he had leuer perishe. The

li. y.

prophet

Egypt Egri  
flesh bōdage  
affliction, vi-  
ces and  
blyndnes.  
The Isra-  
hytes beinge  
a hundred  
in desert,  
wished to go  
backe againe  
to Egypt,  
sayinge to  
Moses,  
how happye  
were we  
whan we  
sate ther by  
the pottes  
of flesh.

Loth was  
commaunded  
to depari ha-  
stely out of  
Sodoma. &  
not to lookē  
back, his  
wife looked

backe, and  
was turned  
into a salte  
stone, so we  
may neyther  
with the Isra-  
lites desyre  
to go back  
agayn to the  
pleasure of  
Egypt of vi-  
ces and sin:  
neither with  
the wise of  
Lot may  
looke backe  
agayn to  
our olde con-  
uersacion.

Ther maye  
be no prolo-  
ging time in  
fleeinge by-  
ces.

Confidence  
in God.

prophet crieth out that we should flee out  
of the middle of Babilon. The parting of  
the Israelites from Egypt, is called flight  
or running away, we be commaunded to  
flee out of Babylon hastily, and not to re-  
mooue a litle and a litle slowly. Thou  
mayst see y most parte of men prolonge y  
time, & with very slowe purpose go about  
to flee from vices, whan I haue once rid  
my selfe out of such and suche matters,  
say they, yea whan I haue brought that  
and that busines to passe. Oh foole, what  
and if God this same day take agayne  
thy soule from thee: perceyuest thou not  
one busynes to ryse of an other, and one  
vice to call in an other, why rather doste  
thou not to day that thing whiche the so-  
ner thou dost, the easyer shall it be done:  
Be diligēt some other wher in this mat-  
ter to do rashly, to runne headlong, and  
sodainly, is chief of all and most profita-  
ble. Regard not no: ponder howe muche  
thou forsakest: beyng sure that Christ  
onely shall be sufficient for all thinges.  
Onely be bold to commit thy self to him  
with all thine hert. See y mistrust thine  
owne self. Adventure to put vnto him al  
the gouernaunce of thy self. Trust to thy  
selfe

selfe no  
cast thy  
he shall  
though  
thee by  
of the s  
uernou  
place o  
ter side  
he hath  
ded to p  
and to  
maiste  
God an  
them v  
his stor  
ther ho  
is a be  
possest  
which  
can no  
whom  
Ther l  
which  
to per  
mortif  
why do  
no thir

## of a christian Knight.

selfe no longer: but with full confidence cast thy selfe from thy selfe to him, and he shall receiue thee. Commit thy care & thought to the Lord, and he shall nowrith thee vp, that thou mayest singe the songe of the same prophet. The Lord is my gouernour, and I shall lack nothing. In a place of pasture he hath set me, by y<sup>e</sup> water side of comfort he hath brought vp me he hath conuerted my soule. Be not minded to part thy selfe into two: to y<sup>e</sup> world and to Christ. Thou canst not serue two maisters: ther is no fellowship betwene God and Beliall. God can not away with them whiche halfe on both theyr legges: his stomack abho:reth thē which be neither hot nor colde, but luke warme. God is a very ielous loue of soules: he wil possesse onely and altogether that thinge which he redæmed with his blood. He can not suffer the fellowship of the deuill whom he once ouercame by his death.

Ther be but two wayes onely. The one which by folowing the affections ledeth to perdition. The other whiche through mortifying of the fleshe: ledeth to lyfe, why doubttest thou in thy selfe: Ther is no third way. Into one of these two, thou

Serue  
Christ alto:  
gether, and  
no man els.

Two wayes  
only, the one  
of saluacion  
the other of  
perdition.

B.ij.

must

## The handsome weapon

Adrasta Ne-  
methis oꝝ

Rhamnusia a  
gods which  
punishethe  
insolency.

He forbideth  
that any  
man roke to  
high, if any  
so do, he es-  
capeth not  
vnpunished  
though it be  
never so late  
if any be to  
ful of insolē  
ci we sat take  
hede Rhamu-  
sia seeth the  
well enough

Euery man  
purtyeth to  
another the  
life of chryst  
& sayings of  
his apostle.

must needs enter, wilt thou oꝝ wilt thou  
not, whatsoeuer thou art, oꝝ of what de-  
gree, thou muste needes enter into this  
strait way, in which fewe mortall men  
walke. But this way Chryste him selfe  
hath trod, and haue troden sith y<sup>e</sup> worlde  
began, whosoeuer pleased God. This is  
doubtles that ineuitable necessity of the  
gods Adrasta. It can not be chosen, but  
that y<sup>e</sup> must be crucified with Chryste, as  
touching y<sup>e</sup> worlde, if thou purpose to liue  
with Chryst, why like foolles flatter we  
our self, why in so weighty a matter dis-  
ceine we our self: one saith, I am not of y<sup>e</sup>  
clergy oꝝ spiritual man, I am of y<sup>e</sup> worlde,  
I can not but vse the worlde. An other  
thinketh, though I be a priest yet am I no  
monk, let him looke vpon it. And y<sup>e</sup> monk  
also hath found a thing to flatter himselfe  
with all, though I be a mōk saith he, yet  
am I not so strait an order as such and  
such. An other saith, I am a yong man, I  
am a gentyll man, I am riche, I am a  
courtier, and to be shorthe a prince, those  
things pertain not to mee, which were  
spoke to thapostles. Oh wretch, thā aper-  
taineth it nothing to the that y<sup>e</sup> should  
liue in Chryst? If thou be in the worlde, in

Chryst

Chryst  
the ea  
the v  
in the  
ambic  
autho  
ly luf  
chryst  
differ  
not ta  
no m  
So d  
is not  
perta  
fied a  
thing  
Chry  
rise a  
thing  
bulan  
goni  
thing  
perta  
leud  
as w  
to p  
tain  
wha



Christ thou art not. If thou call the sky, **The world,**  
the earth, the see, and this common ayre  
the world: so is ther no mā which is not  
in the world. But and if y call y world  
ambicion, desire of honour, promociō oꝝ  
authority, pleasures, couetousnes, bode-  
ly lust: certainly so art thou worldy, a  
christē man thou art not. Christ spake in  
differently to all men, whosoever would  
not take his crosse & folow him, could be  
no meete man for him oꝝ be his disciple.  
So dy with Christ, as touching the flesh  
is nothing to thee, if to line by his spirite  
pertaineth nothing to thee. To be cruci-  
fied as touching y world, pertaineth no-  
thing to the. To be buried together with  
Christ belongeth nothing to thee, if to a-  
rise agayne to eternall glory, belong no-  
thing to thee. The humilitie, ponerty tri-  
bulaciō, vile reputaciō, the laborous a-  
gonies & sorowes of Christ, pertaine no-  
thing at al vnto thee: if y kingdōs of hīn  
pertain nothing vnto y, what cā be moze  
leud thā to think y reward to be cōmon  
as wel to y as to other: & yet neuertheles  
to put y labours wherby y reward is ob-  
tained, from thee to a certain few persons  
what can be moze wantō oꝝ nice than to

the reward  
is geuen to  
him that la-  
boareth.

## The hantome weapon

**Donkes.**

desire to raigne with the head : and yet  
will take no paine with him : Therefore  
my brother looke not so greatly what o-  
ther mē do, & in comparison of them sta-  
ter oꝝ please thy self. To dye as touching  
sinne, to die as touching carnall desires,  
to dye as touching the world, is a certain  
hard thing, and knowen to very few, yea  
though they be Donkes, and yet is this  
the common and generall profession of al  
christen men. This thing a great while  
agone, ȳ hast swozne & holily promised  
in the time of baptisme. Thā which vowe  
what other thing can ther be either moze  
holy, oꝝ religious? either we must perish  
oꝝ els without exceptiō, we must go this  
way to health, whether we be kinges oꝝ  
poze plow men. Notwithstāding though  
it fortune not to all men to attayne the  
perfit cōterfayting and folowing of the  
head, yet all must enforce with feet and  
handes to come therto. He hath a great  
part of a christian mā, which with al his  
hart, with a sure and stedfast purpose,  
hath determined to be a christen man.

¶ The third rule.      Capitulo. xi.

**B**Ut least that thyng feare thee from  
the way of vertue, because it seemeth

Sharpe

of a christian Knight.

harpe and greuous, partly because thou must forsake woꝛldli commodities, partly because thou muste fyght continually against thre cruell enemyes, the flesh, the deuill and the woꝛlde: set this thyꝛd rule before the alwaye. Beare thy selfe in hande that all the fearfull thinges and fantasies which appeare forthwith vnto thee, as it were in the first entryng of hell: ought to be counted for a thinge of naught, by the example of Virgyls Eneas for certainly if thou shalte consider the very thing somewhat groundly and steadfastly (settinge at naught these aparente thinges, which begile thine eie) y<sup>e</sup> shalte perceiue that none other waye is more comodious than the way of Chꝛist though thou account this thing not at all, y<sup>e</sup> this way onely ledeth to eternal life, yea and though y<sup>e</sup> haue no respect vnto y<sup>e</sup> reward. for I beseech the what kynd of liuing after y<sup>e</sup> commō course of y<sup>e</sup> woꝛld, is ther y<sup>e</sup> thou canst chose, in which thou shalt not bear, & suffer many things haboundantly, both careful & greuous: who is he, y<sup>e</sup> knoweth not y<sup>e</sup> life of courtiers to be full of greuous labour, & wretched misery: except it be either he, y<sup>e</sup> neuer proued it, or certainly

Eneas in the  
.ii. booke of  
Virgill was  
downturned  
hell, accom-  
panied with  
the proph-  
etisse Sybell.  
In the ii. li.  
enter ap-  
peared many  
fantasies &  
wonderfull  
monsters yet  
so perillous  
indeed, as  
they appea-  
red.

certainlye a very naturall scōle: Oh im-  
mortal god, what bōdage must be suffer-  
ther, how long, & how vngodly, euen vn-  
to y<sup>e</sup> liues end: what a combzous busines  
is there, in seking, in purchasing y<sup>e</sup> prin-  
ces loue & fauour. A man must flatter to  
obtaine the fauour of all such as may ei-  
ther hinder o<sup>r</sup> further one. The coun-  
nances must now and thā be scined and  
new fashioned. The iniuries of y<sup>e</sup> grea-  
ter men, must be whispered & muttered  
w<sup>th</sup> silence secretly. Consequently, what  
kinde of euil life, can be imagined, where  
of the life of warriours is not full: Wh-  
eyther lyfe mayste thou bee a very good  
witnes, which hast learned both at thine  
owne perill. And as touchinge the mer-  
chaunt man, what is it that hee eyther  
doth not, o<sup>r</sup> suffereth not, fleyng pouerty  
by sea, by land, through fier and water:  
In matrimony, what a mountaine of  
houshould cares be there, what myserye  
feeble they not there, whiche prooueth  
and hath experience thereof. In bearing  
of offices, how much veraciō: how much  
labour: how much peril is there: whiche  
way soeuer thou turne thy self, an huge  
cōpany of incommodities meeteth thee.  
The very life of mortall men of it selfe,

The lyfe of  
warriours.

The life of  
merchaunts.

The myserye  
of matrimo-  
ny.

In bearing  
of offices.



## Of a Christian Knight.

without addicion of any other thinge, is  
 combyed and tangled with a thousande  
 myseries: which be common and indis-  
 ferēt, as wel to good as bad. They al shal  
 growe into a great heape of merits vnto  
 that, yf they shall finde thee in the way of  
 christ. If not, thei shal be more greuous,  
 moreouer fruitles, & yet must neuerthe-  
 les be suffered, whosoever be souldiers of  
 this world, first how many yeres do thei  
 pante, blowe, sweate, and canuasse the  
 world, tormenting them selfe w<sup>th</sup> thought  
 and care: moreouer, for how transitory  
 and things of naught: Last of all, in how  
 doubtfull hope: Adde to this, that there  
 is no reste, or easement of myseries, in  
 somuche that the longer they haue la-  
 boured, with the more grieve they do la-  
 bour. And when all is past what shal the  
 ende be of so tedious and a laborious lyfe?  
 verely eternall punishment. See now  
 and with this lyfe compare the way of  
 vertue, which at the first ceaseth to bee  
 sharp, in processe is made esyer, is made  
 pleasant and delectable, by whiche waye  
 also we goe with very sure hope to eter-  
 nall felicytie, were it not the vttermoste  
 madnesse, to haue leuer w<sup>th</sup> equal labour  
 to

A Christian  
 man obta-  
 neth merites  
 in euery  
 thing.

## The handsome weapon

Tifus, because hee would haue toyed with Apollos mother, was cast of Apollo downe to hell, where blisfull gnawe his harte, cuer encreaseinge againe.

The meaning of the fable is this he was a great man and coulde not be contented, but would haue more: & aduanced hym selfe to more honour, and would haue put Apollo out of hys country, which signified by hys mother, Ap-

to purchase eternall death rather than life immortall: yet are these worldly men much madder than so, whiche chuse with extreame labour, to go to labour to uerlasting: rather than with meane labours, to go to immortal quietnes. Moreouer, if the way of pietie or obedience to God, were much more laborious, then the way of the worlde: yet here the greuousnesse of the labour, is swaged with the hope of rewarde, and the comfort of God is not lacking, which turneth the bitterness of the gall into the sweetnesse of honnye. Ther one care calleth in another, of one sorow sprigeth an other, no quietnes is there at all. The labour and affliction withoutforthe, the greuous cares and thoughtes withinforthe, causen the very easiments to be sharp and bitter. These things so to be, was not vnknowne to the Poets of the Gentiles, which by the punishment of Ticius, Ixion, Tantalus, Siphus, and of Pentheus, paynted and described the miserable and greuous life of leude & wretched persons, whose also is that late confession in the booke of Sapience, we be wried in the way of iniquitie and perdition, we haue walked hard

wayes

er than  
voide  
he chose  
labour  
eane la  
es. More  
ience to  
then the  
reuous  
with the  
t of God  
e bitter  
Te of be  
another,  
no quiet  
and as  
is cares  
aken the  
bitter.  
nknown  
h by the  
nealus, Si  
and de  
is life of  
e also is  
of Sapi-  
iniqui-  
ed hard  
ways

mayes, but the way of God wee knew  
not, what could be either filthye or more  
labourious, than the seruitude of Egypt:  
what could be greuouser, than the cap-  
tinitie of Babylon? what more intollera-  
ble than the yoke of Pharao and of Nabu-  
godonosor? But what sayth Christ: take  
my yoke vpon your neckes, and ye shall  
finde reste vnto your soules. My yooke  
(sayeth he) is pleasant, and my burthen  
light. To speake briefly, no pleasure is  
lacking, wher is not lacking a quiet con-  
science. No myserye is there lacking,  
where an euill conscience crucifieth the  
minde. These thinges must be taken, as  
of most certaintie. But and if thou yet  
doubt, go aske of them whiche in times  
passed haue ben conuerted out of y<sup>e</sup> middle  
of Babylon vnto the Lorde: and by ex-  
perience of them, at the least way beleue  
nothing to be more troubleous and gre-  
uous than vices: nothing to be more ca-  
sie or quicker of speede, than not to bee  
drowned in busines, nothing more cher-  
full and more comfortable, than is ver-  
tue. Neuertheles go to, let it be that the  
wages be lyke, and that the laboures be  
lyke also, yet for all that, howe greatlye

pollo subdu-  
ed hym and  
spoyled hym  
of his pos-  
sessions, so  
that after-  
warde he li-  
ued in care  
and miserie  
amonge the  
lowest sort,  
and coulde  
not obtayne  
any further  
honour. Ixi-  
on was cast  
of Iuno (La-  
di of honoz)  
into hell,  
where hee  
runneth  
rounde and  
continually  
cōpasseth for  
honour, but  
he could not  
obtaine.  
Sisyphus rol-  
leth a stone  
from the hill  
foote vnto a  
rey, than de-  
beth & stone  
and hee dis-

ought

## The hanlome weapon.

cendeth  
 to fetch hym  
 by agayne.  
 Ambitiō is  
 euer at the  
 hell foete he  
 is neuer so  
 high: but  
 that he hath  
 one hit moze  
 to ctime, he e  
 seeth one  
 thinge moze  
 which he cō  
 ueyeth.

Tantalus  
 standeth styl  
 in hell in a  
 riuer of  
 Wine, euer  
 a thirst, and  
 all maner of  
 fruts about  
 hem, & yet  
 he is euer  
 hungry, net  
 ther is suf  
 fered to drinke  
 or eate.

Couetous  
 men dare  
 not vse their  
 goodes: but  
 be hungrye

ought a man to desier to war vnder the  
 standard of Christ, rather thā vnder the  
 banners of the deuil, ye how much leuer  
 wer it to be bered, or to suffer afflictiō w  
 Christ, than to swime in pleasures with  
 the deuil. Nozeouer, ought not a man to  
 winde and wether, with shyp saile, and  
 swiftnes of horses, to flie from a Loyde,  
 not very felt by onely, but also very cru  
 el and disceitful: which requireth so cru  
 ell seruice, and so streyte a taske, which  
 promiseth againe things so vncertaine,  
 so raduke, so transitory, so soone badinge  
 and banishing away. Of the which selfe  
 things, yet deceiueth he the wretches,  
 that not seldom. Or though he performe  
 his promise once, yet an other time, whā  
 it pleaseh him, he taketh them away a  
 gaine, so that the sorow and thought for  
 the losse of things once possessed, is much  
 moze than was the greuous labour in  
 purchasing them. The marchant man  
 after hee hath mingled togeather both  
 right and wrong, for the entet of encrea  
 sing his goodes, after he hath put his ho  
 nest reputacion of good repozte that is  
 spronge of him, his lyfe, his soule in a  
 thousande jeopardies, be it the chance



of a christian Knight.

nder the  
nder the  
ch leuer  
lictio  
es with  
man  
ile, and  
Lorde,  
ery cru  
h so cru  
e, which  
ertaine,  
badinge  
ich selfe  
etches,  
erforme  
me, wh  
away  
ught for  
is much  
bour in  
nt man  
her both  
of encre  
at his bo  
e that is  
oule in a  
e chance

of fortune hap a right, what other thinge  
with all his traueil hath he at the length  
prepared for himselfe, if hee keepe his  
goods, than the matter of miserable care,  
if he lese them, than a perpetuall tour-  
ment. But if fortune chaunce amisse,  
what remayneth but that hee is made  
twice a wretch, wrapped in double my-  
serie, both because he is disapointed of y  
thing, wheron his hope hanged, and also  
because hee cannot remember so great  
labour spent in wast, without much sor-  
row of harte and grese of minde. So mā  
hath enforced with sure purpose to come  
to good liuyng or conuersation, whiche  
hath not attayned it. Christ as he is not  
mocked, so mocketh he not. Remember  
also that thinge, whan thou flyest from  
the worlde vnto Christe, if the worlde  
haue any comodities or pleasures, that  
thou forsakest them not: but changest tri-  
bles with things of more value, who wil  
not bee verve glad to chaunge silver for  
golde, flint for precious stone: thy friends  
be displeased? what than, y<sup>e</sup> shalt fynde  
more pleasaunt and better companions.  
Thou shalte lacke outwarde pleasures  
of the bodey: but thou shalte enioye the

and thirde  
for more.  
Penthes  
was turned  
into an hart  
and eaten of  
his owne  
dogges, and  
he had none  
other thing  
all his life  
but harraie  
solow dogs.  
so he confu-  
med himself  
and his sub-  
stance by  
a foole wote  
chely and  
beastly.

The trou-  
blers care  
of a mag-  
chant.

inward pleasures of the minde, whiche  
 be better, purer, and moze certain. Thy  
 god must be deminished: neuertheless  
 that riches encreaseth, whiche neyther  
 mothes destroy, no: theues take away.  
 Thou ceaseſt to be of price in the world,  
 but thou ſo: all that, art well beloued of  
 Chriſt. Thou pleaſeſt the ſeuer, but yet  
 the better. Thy body wareth leane: but  
 thy minde wareth fatte. The beauty of  
 thy ſkin vaniſheth away: but the beau-  
 tie of thy minde appeareth bright. And  
 in like maner if thou wylt run through-  
 out al other thinges: thou ſhalt perceiue  
 nothing of al theſe apparant good thinges,  
 to be ſo: ſaken in this world, that is not  
 recompenced largely, with greater ad-  
 uantage, & moze excellent a great way.  
 But yf there be any thinges, whiche  
 though they can not bee deſired without  
 vice: yet without vice maye bee poſſeſſed  
 (of which kinde of thinges, is the good es-  
 timation of the people, fauoure of the  
 cōmunalty, loue, o: to be in cōceit, autho-  
 ritye, frindes, honour deu vnto vertue)  
 ſo: the moſt parte it chaunſeth, that al  
 theſe be geuen without ſearching ſo:, to  
 them that aboue all thinges ſeake the  
 kingdom

Many  
 thinges may  
 be receiued  
 and poſſeſ-  
 ſed: but not  
 deſired.

kingdome of heauen, which selfe thinge  
Christ promised, and God perfozmed to  
Salomon. Fortune for the most parte, fo-  
loweth them that flie from her. Certain-  
lye whatsoeuer shall happen to them  
that loue: nothing can be but prosperous,  
vnto whom losse is turned to aduantage,  
to ment, veracion o; aduersity to solace,  
rebukes to laude, punishment to plesure  
and comfort, bitter things to swete, euil  
things to good. Doutest thou than to en-  
ter into this way, and forsake that other  
way, seing there is so vnequall compa-  
rison, yea none at all, of God vnto the  
Deuyll, of hope to hope, of rewarde to  
rewarde, of laboure to laboure, of solace  
to solace?

¶ The fourth rule.

Cap. xii.

But that thou mayst haste and make  
spede vnto felicity with a more sure  
course, let this be vnto thee, the fourth  
rule, that thou haue Christ alway in thy  
syghte as the onely marke of all thy ly-  
uing and conuersacion, vnto whom only  
thou shouldest direct all thine enforce-  
mtes, al thy pastimes & purposes, al thy  
rest and quietnes, and also thy businesse.

L.

And

Let Christe  
be thy mark  
and ensam-  
ple of liuing

What  
Christe is.

What the  
deuell is.

And think thou not Christ to be a voyce  
or a sounde without significacion: but  
think him to be nothing els, saue chari-  
ty, simplicitie, innocencie, patience, de-  
nesse, and shortelye, whatsoeuer Christ  
taught. Understand well also, that the  
deuell is none other thinge, but whatsoe-  
uer calleth away from such thinges as  
christ taught. He directeth his iourneys  
Christ, which is caryed to vertue onely.  
And he be commeth bound to the deuell,  
which geueth himself to vices. Let thine  
eye therfore be pure, and all thy bodye  
shal be bright and full of light. Let thine  
eye looke vnto Christ all onelye, as vnto  
onely and very felicity, so that thou loue  
nothing, meruaile at nothing, desyre no-  
thing, but either Christ, or for Christ.  
Hate nothing, abhorre nothing, fyre no-  
thing, nothing auoyde, but onely sinne,  
or els for sinnes sake. By this meane  
it will come to passe, that what soeuer  
thou shalte do whether thou sleepe, whe-  
ther thou wake, whether thou eate, whe-  
ther thou drinke, and to conclude, that  
thy verie sportes and pastimes, yea, (I  
will speake more boldly) that some vices  
of the lighter sorte, into whiche we fall

not



now and than, while we haste to vertue  
all the whole shall grow and tourne in  
thee, vnto a great heape of rewardes.  
But and if thine eye shall not be pure:  
but looke anye otherwarde than vnto  
Christe, yea though y do certain thinges  
which be good or honest of themselfe, yet  
shall they be vnfruitfull, or peraduenture  
very perylous and hurtfull. For it is a  
great faute to do a good thinge not well.  
And therfore that man that hasteth the  
straight way vnto the mark of very feli-  
city, whatsoeuer thinges shall come and  
mete him by the way: so farforth ought  
he either refuse or receiue them, as they  
eether further or hinder his iorney. Of  
which thinges ther be thre orders or thre  
degrees. Certaine thinges verelye, be in  
such maner filthy: y they can not be ho-  
nest, as to auenge wrong, to wish euil to  
an other. These thinges ought alway to  
be had in hate, ye though thou shouldest  
haue neuer so great aduantage to comif  
the or neuer so great punishment, if thou  
didest, the not. For nothinge can hurt a  
god mā, but filthines onely. Certaine  
thinges on the other side be in such man-  
ner honest: that they can not be filthye.

How far  
forth things  
profered vn  
sought for  
ought to be  
refused.

The  
orders of  
thinges.

Things  
honest.

Things in-  
different.

Which signi-  
fies service  
honor, reue-  
rence, obedi-  
ence due to  
God.

Of which kinde be, to will o2 wishe all  
men good, to help thy frendes with ho-  
nest meanes, to hate vices, to reioyce  
with vertuous communication. Certain  
things verely be indifferēt o2 betwix  
both, of theyr owne nature neyther good  
no2 badde, honest no2 filthy: as health,  
beautye, strength, facundiousnes, cum-  
ning, and such other. Of this last kinde  
of things therfore nothinge ought to be  
desired, for it self: neither ought to be  
surped moze o2 les, but as far so2th as they  
make and be necessary to the chief mark,  
I meane to folow Chyistes liuinge. The  
very philosophers haue certain markes  
also vnperfitt & indyfferēt, in which a man  
ought not to stand still no2 tary, which  
also a man mai cōueniētly vse, referring  
them to a better purpose, but not enioye  
them, & tary vpon them, setting his hart  
in them. Notwithstanding those meanes  
indifferente things, do not all after one  
maner and equally, ether further o2 hind-  
der the y be going vnto chyist. Therfore  
they must be receued o2 refused, after as  
each of the is moze o2 les of value vnto the  
purpose: knowledge helpeth moze vnto  
piety than beautye, o2 strength of body, or  
riches.

of a christian Knight,

riches. And though all learning may be  
applied to Christ: yet some helpeth more  
compendiously than some. Of this end &  
purpose, thou measure the profitableness  
or vnprofitableness of al meane thinges.

Thou louest learning: it is very well, if  
thou do it for Christes sake. But if thou  
loue it therfore onely, because thou wol-  
dest know it: than makest thou a stop & a  
resting place ther, from whence y<sup>e</sup> ought-  
est to haue made a ster to clime further.

Science  
muste be los-  
ued for ch<sup>r</sup>is-  
tes sake.

But if thou desire sciences, that thou by  
their help, mightest more clearly beholde  
Christe, hid in the secretes of scripture, &  
whan thou knowest him, loue him, whā  
thou knowest and louest him, teache, de-  
clare, and open him to other men, & pro-  
fite, or take fruit of hym thy selfe: than  
prepare thy selfe vnto study of sciences.  
But no farther than thou mayste thinke  
them profitable to good lyuinge. If thou  
haue confidence in thy selfe, and trust to  
haue great aduantage in Christ: go forth  
lyke a marchant venterer, bold to walke  
as a straunger somwhat further, yea in  
the learning of gentyls, and apply the ri-  
ches or treasure of y<sup>e</sup> Egyptians, vnto the  
donesing of the temple of god. But & yf

L.iii.

thou

## The handsome weapon

How far  
forth the let  
ters of the  
gentils be  
to be red,  
loke in the  
second chap-  
ter what  
this meneth

Whom shuld  
this wise be  
loued.

Crates of the  
city of The-  
bes cast a  
great sum  
of gold into  
the sea, say-  
ing hence ye  
mischeuous  
riches, bet-  
ter it is that  
I drowne  
you than  
poy me. He

thou fear greater losse than thou hopest  
of aduantage: than return again to our  
first rule. Know thy self, & passe not thy  
boundes, kepe thee within the lystes. It  
is better to haue lesse knowledg, & more  
loue: than much to know, & not to loue.  
Knowledge therfoze hath the maystery  
or chief rowme among mean things. Af-  
ter that is health, the giftes of nature,  
eloquence, beauty, strength, dignity, fa-  
uour, authority, prosperity, good reputa-  
cion, kinne, frendes, stufte of howsholde.  
Euery one of these things, as it helpeth  
most and niest way vnto vertue: so shall  
it most chiefly be applyed, in case they be  
offred vnto vs halting in our way. If not  
than may we not for cause of them turne  
aside from our iourney purposed. Whom  
is chaunced vnto thee, if it let nothing to  
good liuinge, minister it, make frendes  
with the wicked Mammon. But if thou  
fear the losse of vertue & of good mynde:  
dispise y aduantage, ful of damage & los  
and folowe thou euen Crates of Thebes,  
sing thy greuous & comberous packe in  
to the sea, rather than it shuld holde thee  
barke from Christ. That thinge mayste  
thou do the easelyer; if (as I haue sayde)

thou



thou shalt custome thy selfe to maruaile  
at none of those things, which be with-  
out thee (that is to say) which pertain not  
vnto the inner man. For by y meanes  
it will come to passe, that thou canst nei-  
ther war proud or forget thy self, if these  
things fortune vnto thee, neyther thou  
shalt be vexed in thy minde, if they shuld  
eyther be denyed thee, or take frō thee: for  
as much as thou puttest thy hole felicity  
in Christ onely. But & if it chaunce they  
come vnto thee besides thin owne labour,  
be thou the more diligēt & circūspect, and  
not y more carelesse: this wise thinking,  
is a matter to exercise thy self vertuously  
on, is geuen to thee of God, but yet not w  
out ieopardy and daunger. But if thou  
haue the benignity of fortune suspected,  
counterfeit Prometheus, do not receiue  
the disceitfull bore, and go light & naked  
vnto that, which is onely very felicitye.  
Certainly whosoener w great thoughte  
& care desire money as a precious thing,  
& count y chiefe succour of life to be ther-  
in, thinking thē self happy, as long as it  
is safe, calling them self wretches whan  
it is losse: those men no doubt haue made  
and fained vnto them selfe many godds.

L. iij.

Thou

supposed y  
he could not  
possesse ry-  
ches and  
vertue both  
together.

Because  
Prometheus  
had made a  
man of clay  
& with fire  
stolen from  
heauen put  
life into him  
Iupiter sent  
Pandor a wo-  
man with a  
bore full of  
all kindes  
of diseases  
to him, but  
Prometheus  
was prou-  
ded and re-  
fused it but  
his brother

Epymethus  
receiued it,  
and opened  
it, and than  
all maner of  
sicknesses  
flew abrode.  
Promethus  
taught rude  
men ciuile &  
honeste man-  
ner, yet  
would hee  
bere no rule  
amongst the  
but fled to  
solitarynes,  
thinking all  
kinds of mi-  
sery to be in  
berrng rule  
but his bro-  
ther tooke  
the miserie  
vpon hym.  
Whan la-  
bour is pzo  
fyttable.  
Whan fas-  
tinge is su-  
persticious.

Thou haste set vp thy mony and made it  
equall vnto Chyste, if it can make thee  
happy or vnhappy. That I haue spoken  
of money, vnderstand the same lyke wise  
of honours, voluptuousnes, health, yet  
of the very lyfe of the body, we must en-  
force to come to our only mark, which is  
Chyste, so feruently, that we should haue  
no leyser to care for any of these things:  
eyther whē they be geuen vs, or els whē  
they be takē frō vs. For the time is short,  
as saith Paul: hence forth saith he, the  
y vsc y world, must be as they vscd it not:  
this mind I know wel y world laugheth  
to scorn, as folish and mad: neuertheles  
it hath pleased god by this folishnesse to  
saue the that beleue. And the folishnes of  
god, is wiser than man. After this rule y  
shalt examine, yea, whatsoeuer y doest.  
Thou exercisest a crafte: it is very well  
done, if y do it wout fraude. But where-  
vnto lokest thou: to finde thy houshould:  
But for what intēt to finde thi houshold:  
to win thy houshould to chyste: thou run-  
nest well. Thou fastest, verely a good  
work, as it appereth outward. But vnto  
what end referrest thou thy fast, to spare  
thy

of a christian Knight.

thy bytales, or that thou mayst be counted the more holy? Thine eie is wicked, corrupt, & not pure. Peraduenture thou fastest, lest thou should fall into some disease or sicknesse, why fearest thou sickness: least it wold take thee from the vse of voluptuous pleasures. Thine eye is vicious and sauty. But thou desierest health, because thou maiest be able to study. To what purpose I beseeche thee referrest thou thy study: to get thee a benefice withal? with what minde desierest thou a benefice? verelye, to liue at thyne owne pleasure, not at Christes. Thou hast missed the marke, which a christian man ought to haue euery where prefixed before his eyes. Thou takest meate that thou mightest be strong in thy body and thou wilt haue thy body strong, that thou mightest be sufficient vnto holy exercises and watch, thou hast hit y mark. But thou takest heede to thy health and hying, lest thou shouldest be more euil favoured or deformed, lest thou shouldest not bee stronge ynough vnto bodily lust, thou hast fallen from Christe, making vnto thee another God. There be that honoz certaine saints w certaine

The super-  
ficious  
honoring of  
saintes.

## The hanlome weapon

**Christopher.**

ceremonies, on saluteth Christofer euery day, but not except he beholde his ymage whether looketh he: verely to this poynt. He hath bozne himselfe in hand that hee shalbe al that day sure from euyl death.

**Rochus.**

An other worshippeth one Rochus, but why: because he beleueth y he will kepe away the pestilence from his body. Another mombleth certayne prayers to Barbara o: George, least hee shoulde fall into his enemies hands. This man fasteth to S. Apoline lest his teeth shuld ake. The man visiteth the ymage of holy Iob, because he would be without scabs. Some assine & name a certayne porcion of their winnig to paze men lest their marchandise should perishe by shipwzak. A taper is light befoze Hieron, to the entent that thing which is lost, may be had againe.

**Barbara.**

**George.**

**Appoline.**

**Iob.**

**Hieron.**

In conclusion, after this maner looks how many thinges be, which we either feare o: couet: so many saints haue we made gouernours of the same thinges, which same saintes also be diuers to diuers nacions: so that Paule doth the same thing among the French men, that Hieron doth with our countrey men the Almayns, and neither Iames, no: Iohan



of a christian Knight.

can do that thing euery wher, which thei  
do in this oꝛ that place, which honouring  
of saints truely, except it be referred fro  
the respect of coꝛpoꝛall commodities oꝛ  
incommodities vnto Chꝛiste, is not foꝛ a  
chꝛisten man, insomuch that it is not far  
from the superstitiousnes of them, which  
in time passed bowed the tenth parte of  
their goods to Hercules, to th'intent they  
might wax rich. **D**o a cock to Esculapius,  
that thei might be recouered of their dis-  
eases. **D**o which sacrificed a bull to Nep-  
tunus, that they might haue good passage  
by sea, & pꝛosperous sailing. The names  
be chaunged, but verely they haue both  
one end and intent. Thou prayest God,  
that thou maist not dye to soone, oꝛ while  
thou art yong: and pꝛaiest not rather that  
he would geue to thee a good minde, that  
in whatsoeuer place death shuld come vpon  
thee, that hee might not finde thee vn-  
prepared. Thou thinkest not of changing  
thy life, & pꝛaiest God thou mightest not  
die, what pꝛaiest thou foꝛ than? certainly  
that thou mightest sin as long as is pos-  
sible. Thou desierest ryches: & cannot vse  
ryches. Doeſt not thou than desire thine  
owne

**A** cocke to  
Esculapius

**A** bull to  
Neptunus.

**T**hou pꝛa-  
iest foꝛ longe  
lyfe.

## The handsome weapon

They are  
compt the  
honouringe  
of Saintes  
for absolute  
gietie.

owne confusion: Thou desierest health,  
and canst not vse health, is not now the  
godlynes made deuilysh and wicked. In  
this place I am suer some of our holye  
religious men, will cry out against me,  
with open mouthes, which think turne  
to be the honouringe of God, and (as the  
same Paule saith) with certaine sweete  
benedictions, deceiue the minds of inno-  
cent persons, seruing their owne bellies,  
and not Iesus Chryste. Than wyll they  
say, forbiddest thou woꝛshippig of saints  
in whom God is honoured: I verely dis-  
praise not them so greatly, whiche doe  
these things of a certain simple and chi-  
ldish supersticion, for lack of instruction,  
or capacity of wit, as I doe them, which  
seeking their owne aduantage, praise  
and magnifieth those thinges for moste  
greate and perfitt holynesse, whiche per-  
aduenture be tollezable and may be suf-  
fered, & for their owne profite & aduan-  
tage, cherish & maintaine the ignozance  
of the people (which neither I my selfe  
do vtterlye dispise) but I can not suffer  
that they should account thinges to be  
highest and most chiefe, whiche of them-  
selfe be neither good nor bad, and those  
to

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to be greatest and of most value, whiche  
be smallest and of least value. I wyll  
praise it and be content, that they desire  
their liues health of Rochus, whom they  
so greatly honoꝝ, so that they consecrate  
that lyfe vnto Christ. But I wyll praise  
them moze if they woulde praye for no-  
thing els, but y<sup>e</sup> with y<sup>e</sup> hate of vices, the  
loue of vertues might be increased. And  
as touchinge to liue oꝝ to dye, let them  
put it into the handes of GOD, and let  
them say with Paul, whether we lyue oꝝ  
whether we die, to God and at gods ple-  
sure we lyue oꝝ dye. It shall be a perfitte  
thing, yf they desire to be dissolued from  
the body and to be with Christe, yf they  
put theyꝝ gloꝝye and ioye in diseases  
oꝝ sicknes in losse oꝝ other domages of  
fortune, because they be accompted woꝝ-  
thy, euen after this maner to be made  
lyke oꝝ confirmable vnto their head. To  
doe therfoze such maner things: is not so  
much to be rebuked, as it is perylous to  
abide still and cleaue to them. I suffer  
and permit infirmitie and weakenesse:  
but with Paul I shewe a moze excellent  
way. If thou shalt examine thy studies,  
and all thy actes by this rule, and shalt  
not stand any where in meane thinges,

The narrowe weapon

til y come euen vnto christ: y shalt neither  
goe out of thy way at any time, neyther  
shalt do oꝝ suffer any thing in al thy life,  
which shal not turn, & be vnto thee a ma-  
ter of pietie.

The fifth rule. Cap. xiii.

**P**erfite pietie  
Et vs adde also the fifth rule as  
ayder vnto this foze sayde fourth  
rule, that thou put perfite pietie in the  
thing onely: yf thou shalt enforce alway  
from thinges visibler, whiche almoste  
uery one be imperfite, oꝝ els indifferent  
to ascend to thinges inuisibler, after the de-  
uision of a man aboue reherfed. The  
precept is appertayninge to the matter  
so necessarily, y whether it be through  
negligence, oꝝ els for lack of knowledge  
therof, the most part of christian men, as  
fede of true honozers of god ar but plain  
superstitious, & in al other thinges, saye  
in the name of christen me only, varye  
greatly from the supersticion of the gen-  
tiles. Let vs imagin therfore two worldes  
the one intelligible, y other visibler. The  
intelligible, whiche also we may call the  
angelycall world, wherin GOD is with  
blessed mindes. The visibler world, the  
circles of heauen, the planetes and sters

To worldes



with all y<sup>e</sup> is included in them. Than let  
 us imagin mā as a certain thirde world,  
 partaker of both y<sup>e</sup> other: of y<sup>e</sup> visibill world  
 if thou beholde his body, of the inuisibill  
 world if thou consider his soule. In the  
 visibill world, because we be but straun-  
 gers, we ought neuer rest, but what thig  
 soeuer offereth it selfe to the sensible po-  
 wers, that must be vnder a certaine apt  
 comparison or similitude, apply either to  
 y<sup>e</sup> angelical world, or els (which is more  
 profitable) vnto maners, & to that part of  
 mā which is correspondēt to y<sup>e</sup> angelike  
 world, what this visibill sun is in the vi-  
 sibill world, that is y<sup>e</sup> diuine minde in the  
 intelligible world, & in that part of thæ,  
 which is of y<sup>e</sup> same nature, that is to say,  
 in the spirit. Marke what the mōne is in  
 the visibill world, that in the inuisibill  
 world is the congregaciō of angels, and  
 of blessed soules, called the triumphant  
 church, and that in thæ is y<sup>e</sup> spirit, what-  
 soeuer heauens aboue woꝝketh in y<sup>e</sup> erth  
 vnder them, y<sup>e</sup> same doth god in y<sup>e</sup> soule.  
 The sun goeth downe, ariseth, rageth  
 and heate, is temperate, quickeneth, brin-  
 geth forth, makeh ripe, draweth to him,  
 maketh subtile and thinne, pourgeth,  
 hardeneth,

The sunne  
 is the di-  
 uine minde  
 of God.

**The occasi-  
on of pietie**

hardeneth, mollyfieth, illumineth clea-  
reth, cherysheth, and comforteth. Ther-  
fore whatsoeuer thou beholdest in hy-  
pea, whatsoeuer thou seest in this gro-  
world of the elementes (whiche many  
haue seperated from the heauens above  
and circles of the firmament) in conclu-  
sion, whatsoeuer thou considerest in the  
grosser parte of thy selfe: accustoms  
apply it to God, and to the inuisible po-  
tion of thy selfe. So shal it come to passe  
that whatsoeuer thinge shall any wher  
offer it selfe to any of the sensible wis-  
that same thing shall be to thee an occasi-  
on of pietie, whan it delighteth thy  
porall eyes, as ofte as this visible sun  
spredeth himself on the earth with new  
light: by and by call to remembzance, how  
great the pleasure is of the inhabitants  
of heauen, vnto whom the eternal sun  
euer springeth and aryseth, but neuer  
goeth downe. How greate are the ioyes  
of that pure minde, wherupon the light  
of GOD alwaye shineth and casteth his  
beames. Thus by occasion of the visible  
creature pray with the wordes of Paul  
that he which comaundeth light to shine  
out of darknesse, may shine in thy heart

**The glozve  
of God ap-  
pered in the  
face of Moys-  
es, but wee  
beholde the  
glozve of god  
in the face  
of Iesus  
Christe.**

to geue light & knowlege of y<sup>e</sup> glozy of god  
in y<sup>e</sup> face of Iesu chryst. Repete such lyke  
places of holy scripture, in which here &  
there y<sup>e</sup> grace of y<sup>e</sup> spirit of god, is compa-  
red to light. The night semeth tedious to  
thee & darke, thinke on a soule destitute  
of the light of god, and darke with vices,  
yea, and if thou canst perceiue any dark-  
nesse of night in thee: pray that the Sun  
of iustice may arise vnto thee. This wise  
think, and surely beleue, that the things  
inuisible are so excellent, so pure and so  
perfect, that the visible things in compa-  
rison of them, are scarce very shadowes,  
representinge to the eyes a small and a  
thinne similitude of them. Wherefore in  
these outward and corporall things what-  
soeuer thy sensible wits either desire or  
abhorre: it shalbe meete that the spirite  
much more loue or hate the same in-  
warde and in corporall things. The  
goodly beautie of thy body please thine  
eyes: think than how honest a thinge is  
the beautie of the soule. A deformed vi-  
sage semeth an vnpleasaunt thinge: re-  
member how odious a thing is a mynde  
defiled with vices. And of al other things  
doe lyke wyse. For as the soule hath

The grace  
of God is  
called light  
and might is  
compared to  
Anne.

Whatsoe-  
uer is per-  
ceiued in the  
body, that  
same is to  
bee vnder-  
stand. in the  
mynde.

The nature  
of filthy  
pleasure.

certayne beauty wherewith one while  
she pleaseth God, and a defo:myty wher-  
with an other while she pleaseth the de-  
uell, like pleasing like: so hath she also  
her youth, her age, sicknes, health, deth,  
lyfe, pouerty, riches, ioy, so:owe, warre,  
peace, colde, heat, thirst, drink, hunger,  
meate. To conclude shortly, whatsoener  
is felt in the body, that same is to be vn-  
derstand in the soule. Therfore in this  
thing resteth y iourney to y spirituall  
pure life, if by a littell & littell we shall  
accustome to withdraue our selfe from  
these things, which be not truly in very  
dede: but partly appeare to be, y they be  
not, as filthy and voluptuous pleasure,  
hono: of this wo:ld, partly vanish away,  
and haste to retourne to naught, & shalbe  
ranished and carryed to these thinges,  
which in dede are eternall, immutable,  
and pure, which thing Socrates saw full  
well a philosopher not so much in tonge  
& wo:des, as in living and dedes. ffo: he  
sayth, that so onely, shall y soule departe  
happely from the body at the last end: if  
also had she haue diligently throug true  
knowledge recorded and practised death  
and also haue long time before, by y dis-  
pising of things co:pozal, and by y contē

placion  
ber fel  
sent f  
into  
us, ne  
willeth  
prophe  
the day  
appoin  
apostle  
seke th  
be on t  
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were in  
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ning to  
lue so  
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the bod  
ly so in  
ad. It  
we we  
the left  
things.



of a christian Knight.

placion and loue of things spiritual, bled  
her selfe to be as it were in a maner ab-  
sent from y<sup>e</sup> body. Neyther that crosse,  
vnto which Christ calleth and exhorte-  
th vs, neither that death in whiche Paule  
willeth vs to dy with our head, as also y<sup>e</sup>  
prophet saith, for thy sake we be slain al  
the day long, we be accompted as sheep  
appointed to be killed, nether y<sup>e</sup> which y<sup>e</sup>  
apostle writeth in other termes, saying  
seke those things y<sup>e</sup> be aboue, not whiche  
be on the earth. Fast and haue perceua-  
rance of things aboue, meaneth o<sup>r</sup> is a  
ny other thing, thā y<sup>e</sup> we, vnto things co-  
poral shuld be dull & mad, as though we  
were insensible and vtterly without ra-  
pacity. So y<sup>e</sup> the lesse fealing we haue in  
things of the body: so much y<sup>e</sup> more sweet-  
nes we mighte finde in thinges pertai-  
ning to the spirite. And mighte begin to  
loue so much the trowlper inwardly in  
the spirit, the les we lined outwardly in  
the body. In cōclusiō to speak more plain-  
ly so much the lesse shuld moue vs things  
vniuersall & transitory, the more acquainted  
we were with things eternall. So much  
the lesse shoud we regard the shadows of  
things: the more we haue begon to loke

What is y<sup>e</sup>  
crosse of  
Christe.

by vpon the very true things. This rule  
 therfore must be had euer ready at hand,  
 that we in no wise stand still any where  
 in tempo; all thinges: but that we ryle  
 thence, making as it were a steppe vnto  
 the loue of spiritual thinges, by matching  
 the one with the other. D; els in compa-  
 rison of thinges whiche are inuisible,  
 that we begyn to dyspyse that, whiche is  
 visibill. The disease of thy body will be  
 the easier, if thou woldest thinke it to be  
 a remedy for thy soule. Thou shouldest  
 care the lesse for the health of thy bodie:  
 if thou wouldest tourne all thy care, to  
 defend and maintayne the health of the  
 minde. The death of the body putteth  
 thee in feare, y death of the soule is much  
 more to be fered. Thou abhorrest y pop-  
 son which thou seest with thine eyes, be-  
 cause it bringeth mischise to the body,  
 much more is the poison to be abhorred,  
 which sleeth the soule. Cicuta is a poison  
 to the body, but voluptuousnes is a much  
 more redy popso to the soule. Thou qua-  
 kest and tremblest for fear, thy heare sta-  
 deth by right, thou art spechlesse, thy spi-  
 rites for saken the, and thou warest pale  
 fearing lest the lightninge, whiche ap-  
 peareth

Cicuta is a  
 popson herb

peareth  
 thee: be-  
 red, le-  
 lightn-  
 sayeth.  
 nall fir-  
 sheth th-  
 uently  
 Exam-  
 which i-  
 which i-  
 rettier  
 tope tha-  
 thy see-  
 lest it d-  
 wouche  
 ware b-  
 Thou r-  
 great c-  
 greater  
 to resbo-  
 Thou h-  
 to age, l-  
 to thy b-  
 nide y n-  
 And thi-  
 those th-  
 our sen-

of a christian Knight.

peareth out of the clowdes should smyte thee: but how much more is it to be feared, least ther com on thee, the inuisible lightning of the wrathe of God, whiche layeth. Go ye cursed persones into eternall fire: The beauty of the body rauisheth thee, whi rather louest thou not feruently that fairnesse which is not sene? Translate thy loue into that beautye which is perpetuall, which is celestially, which is without corruption, & the desiretlier shalt thou loue the caduk & transitory shape of the body. Thou praisest that thy feelde maye be watered with rayne lest it dye vp, pray rather that God will wouche safe to water thy minde, leaste it waxe bare in from the fruite of vertues. Thou restorest & encreasest again with great care, the waste of thy money: the greatest care of all oughtest thou haue, to restore agayne the losse of the mynde. Thou haste a respecte longe afoze hande to age, leaste any thing should be lackinge to thy body: and shouldest thou not provide y nothing be lackinge to the minde. And this verely ought to bee done in those thinges, whiche daylye meeteth our sensible wittes, and as euery thinge

The miste-  
ry of all  
things must  
be looked vpon  
Holy  
scripture is  
Silenus of  
Alcibiades,  
Silenus bee  
ymages  
made with  
tormentes, so  
that they  
may be ope-  
ned contay-  
ninge out-  
ward the a-  
myltitude of  
a foole or an  
ape or such  
like trifles,  
and when  
they are ope-  
ned soden-  
ly apereith  
some excellēt  
or inuicible  
things  
vnto such  
things Alci-  
biades a no-  
ble man of  
Athens com-  
pared the

## The handsome weapon

is of a diuerse kinde, euen so diuersly  
doth moue vs with hope, feare, loue, hate  
sorrow and ioy. The same thing must be  
observed in all manner of learning which  
includ in them selfe a plain sence and a  
mystery, euen as they were made of a bo-  
dye and a soule, that the lytterall sence  
if well regarded, thou looke chiefly to the  
mystery. Of which manner are the letters  
of all Portes and philosophers, chiefly  
followers of Plato: But most of all holy  
scripture, which being in a manner like  
vnto Silenus of Alcibiades, vnder a rude  
and folke covering, include pure diuine  
and godly thinges. For els if thou shaldest  
rede with out the allegory, the ymage of  
Adam formed of moyst clay, & the soule  
brethed into him, hae taken out of the  
ribbe, the eating of the tree forbidde, the  
serpent enticing to eate, God walking at  
the ayre, whiche they knew they had sinned  
how they hid them selfe, the angell at  
the doores with a touning Chaord, least  
after they were reiect, the way to them  
should be open to come again shortly.  
If thou shouldest rede y whole history of  
the making of the worlde, if y shouldest  
rede (I say) superficially these things, se-

king no fe-  
ly, I can r-  
thing y sh-  
of the ym-  
us, or of y  
and put in  
day, yea,  
the allego-  
more fru-  
bookes, if  
part. If v-  
giantes, I  
me; auct-  
things  
thou oug-  
as natur-  
best let t-  
so be the  
most apt  
not thy s-  
be moze  
y thou bi-  
same m-  
monly, t-  
which th-  
the cupp-  
volupte-  
out of th-

king



king no further than appeareth outwardly, I can not perceiue what other greate thing y<sup>e</sup> shalt do, thā if thou haddest songe of the ymage of clay made by Prometheus, or of y<sup>e</sup> fier stolen from heauē by deceit and put into the ymage, gaue lyfe to the clay, yea, peraduenture a Poets fable in the allegorie, shalbe red with somewhat more fruit, than a narration of holye bookes, if thou rest in the rynde or utter part. If whā thou redeſt the fable of the giātes, it warneth & putteth thee in remembrance, that thou ſtrine not with God & things more mightye than thou, or that thou oughtest to abstain frō such studies, as nature abhorreth, and that thou shouldest set thy minde vnto these thinges (yf so be they be honest) wherunto thou art most apte naturally. That thou tangle not thy self with matrimony, yf chastitie be more agreeable to thy maners. Agayn y<sup>e</sup> thou binde not thy self to chastity, yf y<sup>e</sup> same more apt to mariage. For most commonly those things come euell to passe, which thou prouest agaynſte nature. If the cuppe of Circes teach, that men with voluptuousnes, as with witchcraſte fall out of their minde, & be chaunged utterly

Ap. iij.

from

Socrates  
for socrates  
was so  
simple out-  
ward and so  
excellent in-  
ward.  
The fable  
of the giātes.  
A great  
numbre of  
giātes  
buiided  
mountaine  
vpon moun-  
tain to pluck  
Iupiter out  
of heauen,  
but Iupiter  
vndermined  
ther moun-  
taynes and  
ſlew them w  
lightning.  
Circes was  
a woman  
which by  
enchaūment  
turned men  
to diuers fa-  
cions of  
beastes, to  
poisons or  
drenched.

# The hantome weapon

Tantalus

from menne vnto beastes. If thy  
Tantalus teache thee, that it is a verie  
miserable thing for a man, to sit gaping  
vpon his rycheffe heaped together, and  
dare not vse them.

Syrphus.

The labour  
of Hercules.

The stone of Siciphus, that ambition is  
laborious and miserable. If the labours  
of Hercules putteth thee in remembrance  
that heauē must be obtained with honest  
labours and enformentes infatigable:  
learnest thou not that thing in the fable,  
which Philosophers teache, and also dy-  
uines, the maysters of good lininge. But

Without al-  
legoꝝ, scrip-  
ture is ba-  
ren.

if (without allegoꝝ) thou shalt reede the  
infantes wrestling in their mothers be-  
ly, thin heritaunce of the elder brother  
sold for a mes of potage, the blessinge of  
the father presented and take away by  
fraud. Golyas smitten with the slinge of  
Dauid, & the heare of Sampson haue:  
it is not of so great valure, as if I shoul-  
dest reede the seyning of some poet, what  
difference is ther, whether thou reede the  
boke of kings, or of the Judges in y olde  
testament or els the history of Titus Li-  
uius, so that thou haue respect to the alle-  
goꝝ in nere nother? For in that history  
are many thinges, which maye amende  
the

Many bu-  
god things  
in scripture,  
as they ap-  
peare out-  
warde.

Of a Christian Knight.

the common manners: in the other are  
some things, ye vngodly, as they seme at  
the first lokinge on, wiche also if they be  
vnderstand superficially, may hurt good  
maners. As the theft of David, and adul-  
tery bought with homicide. The behe-  
mit loue of Sampson. How the daughters  
of Loth lay w<sup>th</sup> their father by stealth, and  
were receiued, and a thousand other lyke  
maters. Therfore the scribe of scripture  
euery wher despised, but chiefly of y<sup>e</sup> old  
testamēt: it shalbe mete & convenient to  
serch out y<sup>e</sup> mystery of y<sup>e</sup> spirit. Manna to  
three shal haue such tast as thou bringest  
with thee in thy mouth. But in openyng  
of mysteries, thou mayst not folowe the  
coniectures of thine owne mynd, but the  
rule must be known and a certain craft  
which one Dionisius teacheth in a booke  
entituled De diuinis nominibus, that is to  
say, of the names of God: and sainte  
Augustine in a certain work called Doc-  
trina christiana, that is to say, the doctrine  
of a Christen man. The apostle Paule  
after Christe, opened certayne foun-  
taynes of allegories, whom Origine fol-  
lowed, and in that parte of diuinity ob-  
tayne doubtlesse the chiefe roome and  
maystry.

David com-  
mitted adul-  
tery with  
Bathsaba and  
caused Vrye  
her husband  
to be slayne.

The myste-  
ries must  
be handled  
with craft.

Allegories.

our diuines

# The harnome weapon

mastry: but our deuines ether set naught  
by þ allegory, or handle it very dreming-  
ly and vnfruitfully: yet are they in sub-  
tillie of disputation equall, or rather su-  
perious to olde deuines: But increas-  
ing of this craft, that is to say, in pure,  
apt, and fruitfull handlyng the allegory,  
not once to be compared with them, and  
that specially as I gesse for two causes.  
The one, because the mystery can be but  
colde and barraine, which is not kindled  
with the fier of eloquence, and tempered  
with certayne sweetenesse of speakyng,  
in which our elders were passyng erect-  
lent, and we not once taste of it. Ano-  
ther cause is, for so much as they conten-  
ted with Aristotle onely, & expell from  
scholes the secte of Plato and Pythagoras,  
and yet saint Augustine preferreth these  
later, not onely because they haue ma-  
nye sentences much agreable to our re-  
lygion, but also because the very maner  
of open and cleare speech, which thei vse  
(as we haue said) ful of allegories, draw-  
eth very nigh to þ stile of holy scripture.  
No meruayl therefore though they haue  
more commodiously handled the allego-  
ries of the word of god which with plen-  
tious

Aristotle  
only is read  
now a daies



of a christian Knight.

trous oration were able to encrease and dilate to colour and garnish any manner thinge neuer so barraine, simple, or homely, and also beyng most expert and cunninge of all antiquitie, had practised and exercised long befoze in the Poetes and bookes of Plato, that thinge whiche they should do after in deuine misteries. I had leuer that thou shouldst reade the commentaries of those men, for I would instructe and induce thee not vnto contentions of argumentes, but rather vnto a pure mynde. But and if thou cannot attayne the mystery, remember yet that some thinge lyeth hid, which though it be not knowne, yet verely to haue trust to obtayne it, walbe better then to rest in y letter which killeth. And that se thou doe not onely in the olde testament, but also in the new. The Gospell hath her fleshe she hath also her spirite. For though the bodye be pulled from the face of Moyses, neuer the lesse yet vnto this day Paule seeth per speculum & in imagine, & is through a glasse vnperfectly and obscurely. And Christe himselfe saiethe in his gospell of Iohn. The flesh profiteth nothinge at all, it is the spirit that geueth lyfe. I verely durste

old diuines  
with help of  
eloquence  
handeled the  
Allegories  
wel sauoyed  
lye.

The Gos-  
pel hath her  
fleshe and  
spirite.

# The hanlome weapon

durst not haue sayd it pzoofiteth not at all,  
it had ben ynough for me to say the flesh  
pzoofiteth some what, but much more the  
spirit. But now he verptie himselfe hath  
saide it pzoofiteth not at all. And so great-  
ly it pzoofiteth not, that after the mind of  
Paul it is but death, except it be referred  
to the spirit, yet at the leaste waye vnto  
this thing is the flesh profitable: for that  
it leadeth our infirmitye as it were to  
certaine graces or steps vnto the spirit.  
The body without the spirit can haue no  
being: the spirit of the body hath no more  
wherfoze if after the doctrine of Christ,  
the spirite is so great and excellent a  
thing, that he onely geneth life, bythor  
to this poynt must our iourney be, that in  
al maner letters, in al our actes we haue  
respects to the spirit, and not to the flesh.  
And if a man would take heede, he should  
sone perceiue: that this thing only is it,  
wherunto exhorteth vs among the Pro-  
phetes specially Esaias: among the Apo-  
stles Paule, which almost in euery Epi-  
stle, playeth his parte and cryeth, that  
we should haue no confidence in y<sup>e</sup> flesh, &  
y<sup>e</sup> in the spirit is life, liberty, light, adop-  
tion: and those noble fruits so greatly to  
be

Adoption is  
inheritance,  
not by birth  
but by elec-  
tion.

he desired whiche hee numbꝛeth. The  
 self euery where he dispiseth, condem-  
 neth, and casteth of. Take heede and thou  
 shalt perceiue that our maister Christe  
 doth the same thinge here and there,  
 whiles in pulling the Asse out of the pit,  
 in restoring the sight to the blind: in rub-  
 bing the eares of cozne, in vnwashing  
 handes: in the feastes of sinners, in the  
 parable of the Pharisee and the Publi-  
 can, in fastings, in the carnall brethren,  
 in the reioycing of the Iewes that they  
 were the children of Abraham, in offer-  
 ring of gifts in the temple, in prayinge,  
 in dilating their phylacteris, and in ma-  
 ny lyke places, hee dispiseth the fleshe of  
 the law, and supersticion of them, which  
 had leuer be Iewes openly in the sighte of  
 man, than priuely in the sighte of God.  
 And whan hee had sayde to the Wic-  
 man of Samary, belceue me that the so-  
 ner shall come, when ye shal honour the  
 father, neyther in this mountaine, ney-  
 ther in Hierusalem. But the houre shall  
 be and now is, when the very true wor-  
 shippers shall worship the father in spi-  
 rite and verity. For surely the father re-  
 quireth such to honour hym. The father

Phylacteris  
 were peeces  
 whiche the  
 Pharisees  
 ware on the  
 on their fore-  
 heades. ha-  
 uing the com-  
 mandme-  
 nts wri-  
 ten in them.

# The hantome weapon

is a spirite, and they which honour hym  
must honour in spirit and veritie. Bee  
signifieth the same thing indeede, when  
at the maryage he tourned the water of  
the colde and vnsauery letter, into wine  
of the spirit, making dronke the spirite  
all soules, euen vnto the contempte and  
dispising of their life. And least thou shouldest  
think it a great thing, that christ dispised  
these things, which now I haue rehearsed,  
yea he dispised the eating of his  
owne flesh, and drinke of his owne  
bloud, excepte it were done spiritually.  
To whom thinkest thou spake hee these  
things: the flesh profiteth nothing at all,  
it is the spyzit that quickneth and geueth  
lyfe: verelye not to them which  
with Saint Iohns Gospell, or an Agnus  
dei hanging about their neckes, thinke  
themselfe sure from al maner of harme,  
and suppose that thinge to be the very  
perfect religion of a christian man: but  
to them to whom he opened the high mi-  
sterie of eating his owne body. If so great  
a thing be of no valure, ye if it be pernicious  
or perillous: what cause is there  
wherfore we shuld haue confidence in an-  
other carnal thinges, except y<sup>e</sup> spirite be pre-  
sent. Thou peraduenture herest seruice

**S.** Thons  
gospel han-  
ging at their  
neckes.



only, & liuest at thine owne plesure & art  
 not once moued w<sup>th</sup> thy neighbours hurts  
 as, no more than if they pertained no  
 thing at al to thee: thou art yet in the flesh  
 of the Sacrament. But if whyle thou  
 liest, thou expressest the very samething  
 whiche is signified by receiuing the Sa-  
 crament, that is to say, to be one spirite  
 with the spirit of Christ, to be one bodye  
 with the bodye of Christe, to be a quicke  
 member of the Church: yf thou loue no-  
 thing but in Christ, if thou think all thy  
 goods to be common to all men, if the in-  
 communodities of all men greue thee euen  
 as thine owne: than no doubte y<sup>e</sup> bearest  
 communion with great fruite, and that  
 because thou doest it spyrituallye. If  
 thou perceyue that thou arte in maner  
 transfigured and chaunged into Christ,  
 and that thou lyuest now les and les in  
 thine owne selfe, geue thanks to y<sup>e</sup> spirit  
 which onely quickneth and geueth lyfe.  
 Many ben wonte to number how many  
 times they haue ben at service euery day  
 and hauing confidence in this thinge as  
 of most valure (as though now thei were  
 farther bound to christ) as soone as they  
 departed out of the Church, retourne  
 to

ad hunc  
 contemplat  
 ut q<sup>uod</sup> dicit  
 eum q<sup>uod</sup> dicit  
 eum q<sup>uod</sup> dicit  
 eum q<sup>uod</sup> dicit  
 eum q<sup>uod</sup> dicit

Little is the  
 honour and  
 service  
 whi he doe  
 oweto God.

Let it be  
perfourmed  
in thee & is  
repre:ented  
in the effecte  
of the Com-  
munion.

to their old manners agayne. That they  
imbrace the flesh of pity, I dispraise not:  
that they there stoppe, I prayse not. Let  
that bee perfourmed in thee, whiche is  
there repre:ented to thine eye. There is  
repre:ented to thee, the death of thi head,  
discusse thy selfe thoroughly, and (as the  
saying is) in thy bosome, howe nigh thou  
art dead to the world. For if thou be possessed  
wholy w<sup>th</sup> wrath, ambition, couetousnes,  
enuy, ye though thou touch the table yet thou  
art far from the effecte of the Cōmunion.  
Christ was slayn for thee, sleigh thou there-  
fore these beastes. Sacrifice thy selfe to  
hym, which for thy sake sacrificed hym  
selfe to his father. If thou once thinke  
not on these things, and hast confidence  
in the other: God hateth thy carnall and  
grosse relygiō. Thou art baptised, thinke  
not forthwith that thou art a christian  
man. Thy mynde altogether sanoweth  
nothing but this worlde: thou art in the  
sight of the worlde a christen man, but se-  
cret and before God thou art more he-  
then than any Hethen man, why so? for  
thou hast the body of the sacrament, and  
art without the spirit whiche onely pro-  
fiteth. Thy body is washed, what matter  
maketh

maketh  
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Thy b  
dname  
Christ  
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holy v  
thou t  
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lykes  
which  
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Ther  
Mary  
her h  
table  
if thou  
their  
sanow  
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shoul  
wo:th  
art hi

maketh that, while thy minde remaineth still defiled and stained: The body is touched with salte, what than, when thy minde is yet vnfanery?

Thy body is anoynted, but thy minde is vnanoyned. But if thou be buried with Christ, with in forth, and studieth to walk with him in new life: I than know thee for a christe man. Thou art sprinkled w<sup>th</sup> holy water, what good doth that, if so bee thou wyppenot away the inwarde fylthe from the mind. Thou honourest saintes and art ioyous and glad to touch they<sup>r</sup> relikes: but thou dispisest the chief relikes which they left behinde them, that is to vnderstand, the examples of pure living. Ther is no honoure more pleasaunte to Mary, than if thou wouldest counterfayt her humiliti. No religion is more acceptable to saintes or more appropriat, than if thou diddest labour to represent & follow their vertues, wilt thou deserue the loue & fauour of Peter or of Paul: counterfayt the ones faith, & the others charite, and thou shalt do a greater thing than if thou shouldest run to rome. x. times, wilt thou worship saint Fraunces singularly: thou art high minded, thou art a great louer of

Sprinkling  
of holy wa-  
ter.

Touchinge  
of relikes.

The true  
honoring of  
saintes.

money, thou art stubburne and self wil-  
 led, full of confectiō, wise in thine owne  
 opinion: geue this to the sainte, swage  
 thy minde, and by the example of sainte  
 Frances be moze sober, humble, or meek,  
 dispise filthy lucre, and be desirous of ri-  
 ches of the minde, put away strivinge &  
 debates with thy neyghbours, & with  
 goodnes, ouercome yuell. The sainte let-  
 teth moze by this honour, than if thou  
 shuldest set befoze him a thousand bren-  
 ning tapers. Thou thinkest it a speciall  
 thing to be put in thy graue, wrapped in  
 the cowl or habite of Sainte Fraunces:  
 trust me like besture shal profit thee no-  
 thing at all whan thou art deade, yf thy  
 lyuinge and manners be founde vnylike  
 whan thou were a liue. And though the  
 sure example of all trewe vertue and of  
 pure life, is sette of Christ most commo-  
 diously: Neuerthelesse, yf the worshyp-  
 ping of Christ in his saintes delite thee  
 so greatlye, see that thou counterfayte  
 Christ in his saintes, and so: the honour  
 of euery one of his saintes, study and la-  
 bour to put away one vyce, or els to  
 embrace one vertue. If this be done in-  
 wardely, than will I not reprove those  
 thinges

**Prie.**

Let vs consi-  
 derant christ  
 in his  
 saintes.

things  
 haste  
 Paule  
 be per  
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 der of  
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 rous a  
 bones  
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 wher  
 soule  
 sayth  
 signe  
 thou  
 book  
 god  
 lern



of a christian Knight.

things which be done outwardly. Thou  
hast in great reuerence the ashes of  
Paule: I damne it not, if thy relygion be  
be perfite in euery poynte. But yf thou  
haue in reuerence the dead ashes or pou-  
der of his bodye, and settest no stooze by  
his quicke ymage yet speaking, and as  
it were brethling, whiche remaineth in  
his doctrine: is not thy religion p:eposte-  
rous and out of orde: Honourest thou y  
bones of Paule, hid in a shryne, and ho-  
norest thou not the mynde of Paule, hid  
in his wytinges? Magnifiest thou a  
peece of his rarkes, shininge throughe a  
glasse, and regardest not thou the whole  
minde of Paule, shining through his let-  
ters: thou worshippest y ashes, in whose  
presence now and than the deformeities  
& diseases of bodies bee taken away, why  
rather honourest thou not his doctrine,  
wherewith the deformeities and diseases of  
soules are cured & remedied: Let the vn-  
faythfull meruaile at these miracles and  
signes for whom they be wrought, but  
thou that art a faithfull man embrace his  
bookes, that as thou doubttest not, but that  
god can do all things, euen so thou mayest  
lerne to loue him aboue al things. Thou

Let vs ho-  
nour the  
quicke image  
of Paule,

Note

The very  
ymage of  
Christ is  
expresly  
painted in y  
Gospell.

Appelles  
was the  
most cunning  
painter that  
euer was.

honourest the ymage of the bodely col-  
tenaunce of Christ formed in stone o; tra-  
o; els portraied with colours: w much  
greater reuerence is to be honoured the  
ymage of his mynd, which by workman-  
ship of y holy Ghost, is figured & expres-  
sed in the gospels. Neuer ani Appelles so  
expresly fashioned with pensell, the pro-  
portions and figure of the body, as in the  
words & doctrine of euery man appereth  
the ymage of y mind, namely in Christ,  
which whan he was very simplicity and  
pure veritye, no discorde, no vnlikenes  
at all could be betwen the first and chief  
patern of his diuine mynd, & the ymage  
of his doctrine and learninge from thence  
deducted & deriued. As nothings is more  
like the father of heauen than his sonne,  
which is the word, y wisdom and know-  
ledg of the father, springing forth of his  
most secret hert: so is nothing more like  
vnto Christ than the word, the doctrine  
and teaching of Christ, geue forth out of  
the priuy partes of his most holy breste.  
And ponderest thou not his ymage: ho-  
nourest it not: lokest thou not substancially  
with deuout eyne vpon it: enbracest  
it not in thy hert: haste thou of thy Lord  
and

and m  
vertue  
nangh  
aliena  
behold  
to han  
though  
thou in  
y diuine  
Thou  
greate  
lest at  
that is  
thou b  
re of y  
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wicke  
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So m  
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not o  
his m  
him, c  
and

and mayster relykes so holy, so full of  
 bertue and strength, and setting them at  
 naught, sekest thou thinges muche more  
 alienate, straunger and farther of? Thou  
 beholdest a coat o2 a sudary, that is sayde  
 to haue ben Christes, astonied therat, as  
 though thy wittes were rauished: & arte  
 thou in a dreame o2 slumber whā y reddest  
 y diuine oracles o2 answeres of Christ?  
 Thou beleuest it to be a great thing, ye a  
 greater than y greatest, that thou posses-  
 sest at home a litel pæce of the crosse: but  
 that is nothing to be compared to this, yf  
 thou beare shrined in thy hert the miste-  
 ry of y crosse. D: els if such thinges make  
 a mā religious and deuoute, what can be  
 more religious than y Jewes, of which  
 very many (though they were neuer so  
 wicked) yet w ther eyne saw Iesu christ  
 liming bodeli, herd him with their eares,  
 with their handes handled him: what is  
 more happy than Iudas, whiche with his  
 mouth kissed y diuine mouth of Christ?  
 So much doth the flesh without the spry-  
 te profite nothinge at all, that it should  
 not once haue profited the holye virgin  
 his mother, y she of her owne flesh begat  
 him, except she in her spirit had conceived

The hono-  
 ring of the  
 Crosse.

The very  
apostles as  
long as  
Christ was  
present wa-  
uered in the  
sayth.

his spirite also. This is a very greates  
thing, but here a greter, while y apostles  
enoyed the corporal presence and felow-  
ship of Christ, reddest thou not how weak,  
how childish they were, how grosse and  
without capacity: who would desire any  
other thing vnto the most perfecte health  
of his soule, than so long familiarity and  
conuersacion together with him y was  
both God and man? yet after so many  
miracles shewed, after the doctrin of his  
owne mouth taught and declared to the,  
after sure & euident tokens y he was ry-  
sen againe, did he not at the laste houre,  
whā he shuld be receyued vp into heauē,  
cast in their teethes their vnstability in  
the sayth: what was than the cause? ve-  
rely the fleshe of Christ did let: and there-  
is it that he sayeth: except I go away, the  
holy Ghost will not come, it is expedient  
for you that I depart. The corporall pre-  
sence of Christ is vnprofitable vnto health  
and dare we in any corporal thing beside  
that, put perfecte pyete, that is to say, the  
loue and honour of God? Paule sawe  
Christ in fleshe, what supposest thou to  
be a greater thing than that, yet setteth  
he naught by it, sayinge. Though (saith  
he)



he) we haue knowen Chyſte carnally,  
 now wee do not ſo, why knew he hym  
 not carnallie? for he had pꝛoꝛfited and aſ-  
 cended vnto moze perſyte gyftes of the  
 ſpīte. I vſe peraduenture mo wordes  
 in diſputing theſe things, than ſhould be  
 mete for him whiche geueth rules. Ne-  
 vertheleſſe I doe it the moze diligentlīe  
 (& not without a great cauſe) for that in  
 veri dede I do perceiue this errour to be  
 the common peſtilence of all chꝛiſtendō:  
 which bzīgeth and occasioneth euen for  
 this cauſe the greater miſcheefe, for as  
 much as inſemblaunce and apperance  
 it is next vnto pity. For ther are no by-  
 ces moze perylous than theſe which cōũ-  
 terfait vertue. For beſide this y good mē  
 may lightly fall into them, ther are none  
 with moze difficultye cured, becauſe the  
 common people vnlearned thinke our re-  
 ligiō to be violate, whan ſuch things are  
 rebuked. Let incōtinent al y worlde crie  
 out againſt me, let certain pꝛechers ſuch  
 as are wont to crye out in their pulpets  
 barke which with righte goodwill ſinge  
 theſe things inwardly in their owne ſo-  
 mackes, loking verely not vnto Chyſte,  
 but vnto their own aduātage. Thꝛough

P. iij.

whole

The vse of  
ceremonies.

whose eyther supersticion without learning, or fained holines, I am compelled oftentimes to shew & declare, that I in no wise rebuke or check y<sup>e</sup> corporal ceremonies of christē men, & the deuout mindes of simple persōs: namely in such thinges y<sup>e</sup> are approued by authoritie of y<sup>e</sup> church. For they are now & thā partly signes of pity, & partly helpers therunto. And because they are somewhat necessary to yōg infātes in Christ, till they ware elder, & grow by vnto a perfite man: therfore it is not mete they should be disdained of thē which are perfite, least by their example the weake persō shuld take harm. That thou doest I approue, so the ende be not amisse. Moreover if thou stop not there, whēce thou oughtest to ascend to things more nere to helth: but to worshipping Christ with visible things in stede of inu isible, and in them to put the highest pointe of religiō, & for them to stand in thine own conceite, to condemne other men, to set thy whole mynde vpon them, and also to dye in them, and (to speake shortly) to be withdrawen from Christ, with the very same thinges, which be ordayned for the intent onelye that they should helpe  
vnto

vnto Ch  
from the  
spiritual  
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This is  
Be it, bu  
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ned: &  
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cions,

into Chyiste : this is verely to departe  
from the lawe of the Gospell whiche is  
spiritual, and to fal into a certaine Jew-  
ishnes: which thing peradventure is of  
nolesse ieopardie, than if without suche  
supersticion thou shuldest be infect with  
great and manyfest vices of the minde.  
This is forsooth the more deadly disease.  
Be it, but the other is worse to be cured.  
How much euery wher sweteth y chiefe  
defender of the spirit Paule, to call away  
the Jewes from the confidence of deeds  
and ceremonies, and to promote them  
vnto those things whiche are spirituall:  
and now I see y cōmunaltie of chzistian  
men to be returned hither againe. But  
what sayd I the communaltie? y might  
be yet suffered, had not this error inua-  
ded: caught a great part both of priests  
and doctours: and to be shorte the flockes  
of them almoſte throughout, which pro-  
fesse in title and habit a spiritual lyfe. If  
they which should be the very salt be vn-  
sauery, wher with al shall other be seaso-  
ned? I am ashamed to reherſe w what  
supersticion the most parte of them ob-  
serue certain ceremonies of mens inuē-  
tions, yet not institute for such purpose,  
how

The cōm-  
munaltie  
naltie stur-  
ned to confi-  
dence of ce-  
remonyes.

Paule and  
Antony  
were here  
maires of  
passing holy  
conuersacyō

The defens-  
ders of cere-  
monies.

how odiously they require them of other  
men: what confidence without mistrust  
they haue in them: how indiscretly they  
iudge other men: how earnestly they de-  
fend thē. To these their deeds they think  
heauen to be due, in which if thei be once  
rooted, at once they think the selfe Paules  
and Antonies. They begin, O good Lord,  
with what grauitie, w how great autho-  
rytie to correct other mens lyues, after  
the rule of soles and vndiscrete persons  
(as saith Terens) so y they think nothing  
wel done, but that they do themself. But  
for all that, when they bee warden oulde  
sires in their maner of liuing, thou shalt  
see y as yet they sauour or taste of Christ  
nothing at all: but to be beastlye swym-  
ming in certaine churlish vices, in their  
lyuing and pastime froward, and scarce  
can suffer and forbear their own selfe,  
in charity cold, in w:ath feruent, in hate  
as tough as white lether, in their tonges  
venimous and ful of poyson, in exerci-  
sing & putting forth of their malice con-  
querours, and not able to be ouercome,  
redy to strine for eueri litle trifle, & so far  
frō the perfection of Christ, that they be  
not once endued with these commō ver-  
tues,

tues, wh  
men hau  
to them  
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God rea  
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Jewe, d  
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mes, which the very Ethnits o: Bethen  
men haue learned, either by reson geue  
to them of nature, o: by vse of lyuing, o:  
by the precepts of philosophers. Thou  
shalte also se them in spirituall thinges  
deane without capacity, fierce y no man  
shal know how to entreat o: handle thē,  
full of strife and contencion, greedye vp  
on voluptuous pleasure, at that word of  
God ready to spew, kynd to no mā, mis  
demnyng other mē, flattering their owne  
selues. It is come to this pointe now at  
laste w the labours of so many yeres, y  
thou shouldest be of al men the worst and  
yet think thy self the best: that in steade  
of a christen man, y shouldest be a plaine  
Jewe, doyng service vnto pompe, clea  
ments only: that thou shouldest haue the  
glozy and ioye, not in secret before God,  
but openly afore the worlde: But if thou  
hast walked in the spirite and not in the  
flesh: where be the fruites of the spryte?  
where is charyty: where is that careful  
nes and ioyous myzth of a pure minde?  
where is tranquyllytie and peace to  
wards al men: where is pacience: wher  
is perceiuance of soft minde: where  
with thou lokest day by day continually

for the amendement euen of thine en-  
 nemyes: wher is curtesie and gentilnes  
 where is frenes of harte, wher is meek-  
 nes, fidelitie, discretion, measure oꝝ so-  
 ber nesse, temperaunce, and chastitie:  
 where is the ymage of Chꝛist in the ma-  
 ners: I am saist thou no keeper of hoꝛes,  
 no theefe, no violatour of holy things, I  
 keepe my profession. But what other  
 thing is this, than I am not lyke other  
 men, extorcioners, adulterers, yea: I  
 fast twise a week: I had leuer haue a pub-  
 lican humbly and lowly asking mercy,  
 than this kind of Pharisee rehearsing  
 their good deedes. But what is thy pro-  
 fession: as it I pray thee that thou shouldest  
 not performe that thinge thou pro-  
 mysed long agoe whan thou were bapti-  
 sed, whiche was that thou wouldest be a  
 chꝛistian man, that is to say, a spiritual  
 person, and not a carnall Jew, which for  
 the traditions of man wouldest trans-  
 gresse the commaundements of God: Is  
 not the lyfe of a chꝛistian man spiritual:  
 Were Paule speakinge to the Romayns.  
 No dampnation is to them that are graf-  
 ted in Chꝛist Iesu, which walke not car-  
 nally oꝝ after the flesh: for the law of the  
 spirit of lyfe in Chꝛist Iesu hath deliue-

The pꝛocryp-  
 sy of religi-  
 ous persons.

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 the law  
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 God in  
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 Paule  
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red mee from the law of sinne and death:  
foz that thing which was impossible for  
the lawe to bzing to passe, whiche was  
weake by reason of the fleshe, that same  
God made good, sending his sun in the si-  
militude of flesh, prone to sin, and of sin  
condemned sin in the flesh, that the iusti-  
fying of the law might be fulfilled in vs,  
which walke not after the fleshe, but af-  
ter the spirite. For they that be in the  
flesh, be wise in thinges pertayninge to  
the flesh: but they which be in the spirit,  
perceiue those thinges that pertayne to  
the spirite. The wisdomme of the flesh is  
death, and the wisdomme of the spirite is  
lyfe and peace: for the wisdomme of the  
flesh, is an ennemy to God, because shee  
not obedient to the law of God, nor yet  
can bee. They that bee in the fleshe they  
cannot please God, what could be spoken  
more largely? what more plainly: neuer-  
theles many subtile and crafty to flatter  
and fauoure their owne vices: but prone  
and redy without aduise ment to checke  
other mens, thinke these thinges to per-  
tayne to themselfe nothinge at all: and  
Paule spake of walkynge carnally, or af-  
ter the flesh that referre they to adulte-  
rs onely, and keepers of queanes: what

The expos-  
ition and  
minde of  
some clarkes

## The handsome weapon

he spake of wisdom of the flesh, which is an enemy to God, that they turned to them which haue learned humanytie, (as they call it) secular sciences. In either other they set by their cresses, and clap their handes for ioy, both that they neither be adulterers, and in al sciences excellently vnlearned and ignorant. But to liue in the spirit: they dreame to be none other thing than to doe as themselves do, which persons, if they wold as diligently obserue the tunge of Paule, as they manfully dispise & tunge of Tully: they should soone perceiue, that the apostle calleth the flesh, that thing that is visible, and the spirit, that thing that is inuisible. For he teacheth eueri wher the thinges visible, ought to serue to things inuisible: and not contrarywise, inuisible things to serue things visible. Thou of a prosperous order, applyest Christ to those things which were meet to be applyed vnto Christe. Requirest of me record, that this word flesh pertaineth not onely to filthy luste and superfluous lust of the body: holde and vnderstand, & thing which the apostle (doynge that same whiche he in all places doeth)

The flesh  
and the  
spirit after  
paule.

Wyteth



ora christian knight.

writeth to the Colossians. Let no mā mis-  
leade you for the nonce, in the humilitie  
and religion of angels, which thinges he  
neuer saw, walking in vaine, inflate w<sup>th</sup>  
the imagination of y<sup>e</sup> flesh, & not holding  
the head, that is to say Christe, of whom  
al the body ministred, nourished, cōpacte  
and set together by couples and ioynts,  
groweth into the encrease of God. And  
lest thou shouldest doubt any thing that  
he spake of thē which hauing confidence  
in certaine corporall ceremonies, barke  
against the spirituall purposes of other-  
men take heede what soloweth, yf ye be  
dead with Christ. Ab elementis huius mū-  
di, from traditions, ceremonies and in-  
uencions of men: why haue ye yet suche  
decrees amōg you as though ye liued vū-  
to the world: And anon after, calling vs  
frō the same thinges he saith: yf ye be ri-  
sen vp again w<sup>th</sup> christ, seke those thinges  
that are aboue where Christ sittet he on  
the right hande of God. Woe erpert and  
wise in those thinges that be aboue: and  
not on the earth. Moreover geuing pre-  
cepts of y<sup>e</sup> spiritual life, what exhorteth  
he vsto do at y<sup>e</sup> last: whether y<sup>e</sup> we should  
vse such o<sup>r</sup> such ceremonies: wether we  
should

## The name weapon

**Portie the  
membres  
on y earth.**

**The olde  
man.**

Should be this o: y wise arayde: that we  
should line with this o: that meate: that  
we should saye customably any certaine  
number of plaines: he made mencion of  
no such things: what than? Portie (said  
he) your members which be on y earth,  
fornication, vncleanes, bodely lust, euell  
concupiscence, & avarice, which is the ser-  
uice of idoles. And a litle after. Now put  
from you all such thinges, wraath, indig-  
nation, malice: & agayne, spoyling your  
selfe of the olde man with al his acts, put-  
ting on you the new man, which is re-  
newed in knowledge of god, after the y-  
mage of him which made him. But who  
is the olde man? verelye Adam, hee that  
was made of the earth, whose conuersa-  
tion is in earth, not in heauen. By the  
earth vnderstand whatsoeuer is visible,  
and therfore temperall and transitorye.  
Who is that new man? verelye the celesti-  
all man that descended from heauen,  
Christe. And by heauen vnderstande  
whatsoeuer is innisible, and therefore e-  
ternall and euerlasting. At the last, leaue  
we should be minded to purchase the fa-  
uoure of G D D, after the maner of the  
Iewes with certaine obseruaunces, as

with

with ceremonies magicall: he teacheth  
that our deeds are pleasaunt and allowed  
of God, so long as they are referred vnto  
charytie, and also spynge thereof, say-  
yng. A boue all these things keepe chary-  
tie the bonde of perfection, and let the  
peace of **G D** reioyce as an ouercom-  
mer in your hearts, in which also ye be  
called in one body. I wil geue thee a moze  
playne token, and euident probacion:  
that this worde fleshe signifieth not the  
luste of the bodye onely. Paule nameth  
often the fleshe, often the spirite, writ-  
tyng to a certayne people named Gala-  
tas, which he called not onely from luste  
of the body vnto chaste lyuing: but enfor-  
ceth to with drawe them from the secte  
of the Jewes, and confidence of woorkes,  
into whiche they were induced by falsie  
Apostles. In this place therefore, num-  
beringe the deedes of the fleshe, marke  
what vices hee rehearseth. The deedes  
of the fleshe (sayeth hee) bee manyfeste,  
whiche are fornicacion, uncleannesse,  
dishonestie, lecherie, worship-  
pyng of ydoles, witchcraft, priue  
hate, discorde, otherwyse called conten-  
tion, or strife, emulation whiche maye

**V**aine gloze  
is pestilence  
contrary to  
spirit.

be called indignacion or disdaine, yee or  
therwise called wyath, scoldinge, dis-  
cencion, that is to saye, diuersitye  
in maintaining of opynyons, sectes, or  
maynteyning of quarelles, enuy, homici-  
de, drunkenesse, excessse in eating, and  
such like. And not long after he sayeth:  
if we liue in the spirit, let vs walke in  
spirit. After that, as declaringe and vtter-  
ring a pestilence contrary to the spirit, he  
addeth: let vs not be made desirous of  
vaine gloze, prouoking one the other, &  
enuying one another. The tree is know-  
wen by the fruit. As vnto this that thou  
omitte it not watch, fasting, sylence, or-  
isons, and such other like obseruaunces;  
I passe not theron, I wil not beleue that  
thou art in the spirit: except I may see  
the fruite of thy spirit, why may I not  
affirme thee to be in the flesh, whan af-  
ter almost an hundred yeares exercise  
of these things, yet in the I finde the  
deedes of the flesh, enuiousnesse more  
than is in any woman, continuall wyath  
and fierynes, as in a man of warre: col-  
ding, luste and pleasure insaciablen, ma-  
licious cursing, backbyting with tounge  
more venomous than the poison of a ser-  
pent,



gent, an high minde, stubbernes, light of  
thy promys, vanity, faining, flattering:  
Thou iudgeſt thy brother in his meate,  
drink or raimēt: but Paul iudgeth thee of  
thy deeds. Doth y separat y from worldly  
and carnall men, that thou art in lighter  
cauſes verely, but yet with theſame vi-  
ces infected? Is the more filthy, which for  
his inheritaunce taken from him or it  
came to his handes, for which his doughter  
defiled, for hurt done to his father,  
for ſome office for his princes fauor: con-  
ceiueſt wrath, hatred, emulaciō and diſ-  
dain: than y which (I am aſhamed to tell)  
for how littell a triſle, yea for nothing,  
doſt all the ſame things much more ma-  
liciouſly: The lighter occaſiō to ſin ligh-  
teth not, but aggrauateth y ſin. Nether it  
maketh matter in how littell or great a  
thing thou ſin, ſo it be done with like af-  
fection. And yet is ther difference verely  
for ſo much y greuouser doth enery man  
trespaſ, the les the occaſion is, wherwith  
he is pulled away from honeſty. I ſpeak  
not now of thoſe monkes or religious Monks,  
perſons, whole māners euen the whole  
world abhorreth: but of thē whō y com-  
mon people honoreth not as men, but as

D.y.

Angels

Angels, which selfe same, not withstanding ought not to be displeased w<sup>th</sup> these wordes: which rebuketh the vices, and noteth not the persons. But and if they be good men, let them also be glad to be warned of whatsoeuer mā it be, in those things which pertain to health. Whether it is vnknown to mee, that among them are very many, which holpen with learning and witte, haue tasted the miseries of the spirit. But (as Liuius sayeth) it fortuneth almost euery wher: that the greater parte ouercommeth the better. Notwithstanding (if it be lawfull to confesse the trouth) se we not all the most strait kinde of monkes, to put the chiefe poynt of religion, either in ceremonies, or in a certain māner or forme of saying, which they call their diuine seruice, or in certain dedes of y<sup>e</sup> body: which monkes yf a man shuld examine & appose of spirituall thinges, he shuld scarce finde any at all that walked not in the fleshe. And here of commeth this so great infirmity of mindes, trembling for feare, wherof no feare, and therein sure & careless wher is most perill of all. Hereof commeth that perpetuall infancy in Christe (to  
 speake

Of a christian Knight.

(speak no greuously) that we prepos-  
 tious extremers of thinges make most of  
 those which by them self are of no value,  
 those set at nought, which only are suffi-  
 cient, euer liuing vnder tutors oꝝ schole-  
 maisters, euer in bondage, neuer aduau-  
 sing our self vp to the liberty of y<sup>e</sup> spirit,  
 neuer growing vp to the large stature of  
 charytie, whan Paule cryeth to a certain  
 people called Galathas, stande faste, be  
 not yee locked agayne vnder the yoke of  
 bondage. And in an other place, and so  
 was the law our tutoꝝ oꝝ scholemayster  
 in Christ, y<sup>e</sup> of faith wee might be iustifi-  
 ed. But seing y<sup>e</sup> faith is come, now be we  
 no moꝝe vnder a tutoꝝ oꝝ scholemayster:  
 foꝝ euery one of you (saith he) is the very  
 son of God thꝛough fayth, which he hath  
 in Christe Iesu. And not much after he  
 saith, & we also whā we were littel ones  
 were in seruice & bōdage vnder y<sup>e</sup> ceremo-  
 nies & law of this woꝝld. But whan the  
 time was fully expired, God sēt his sōne  
 made of a womā, made vnder the law, to  
 redēme them which were vnder y<sup>e</sup> law,  
 & we by adopciō shuld be his sōnes. And  
 foꝝ because ye be the sonnes of God, God  
 hath sent the spirite of his sun into your

Prepos-  
 tious is  
 settinge be-  
 hind that, &  
 shuld be  
 befoꝝe.

¶ iij.

hears

## The hanlome weapon

hearts, crying Abba pater (as a mā wold  
say, dade father. And so is he not now a  
seruant, but a sun to God. And againe in  
an other place. Brethren ye be called into  
liberty, let not your liberty be an occasiō  
vnto you to liue in the flesh: but in chari-  
ty of the spirit serue one an other. For al-  
the law is fulfilled in one saying. Love  
thy neighbour as thy self. But & if ye bite  
and eat one the other, take heede least ye  
be consumed one of an other. And againe  
to the Romaines, ye haue not receiued  
the spirite of bondage againe in feare,  
but the spirit that maketh you the sōnes  
of God by adopsion, in whom we cry  
dade father. Vnto thesame also pertay-  
neth that he writteth to Timothe, saying  
Exercise thy selfe vnder the deeds of pie-  
ty: for bodelye exercise is good but for a  
small thing, piety is good vnto all maner  
things. And to the Corinthians. God is  
a spirite, and wher the spirite is, ther is  
liberty. But why reherse I one oꝝ two  
places. Paule is altogether at this point,  
that the flesh, which is ful of contenciō,  
mought be despised, & that he might set-  
tell vs in the spirit, which is the author  
of charity and liberty. For these compa-

nions



glours be euer inseparable on the one side  
the flesh, bondage, vnquietnosse, conten-  
tion or strife. And on the other side, the  
spirit, peace, loue, liberty. These things  
euery wher Paule stampeth into vs. And  
seke we a better maister of our religion,  
namely whā all diuine scripture agræth  
to him? This was the geatest cōmaunde-  
ment in the law of Moyse. This Ch�ist  
iterateth and finisheth in the Gospell, &  
for this cause chiefly was he bozne, for  
this cause died he, to teach vs not to con-  
terfait the Iewes, but to loue. After the  
last supper made the euen before his pas-  
sion, how diligently, how tenderly, and  
how affectously gaue he charge to his dis-  
ciples, not of meate, not of drinke, but of  
chariti to be kept one towards an other,  
what other thing techeth he? what other  
thing desireth his disciple Iohn, than y  
we loue one an other? Paule euery wher  
(as I haue sayd) commēdeth charity, but  
specially writing vnto the Corinthians he  
preferreth charity, both before miracles  
& prophecies, and also before the tūges of  
Angels. And saye not thou by and by,  
that charity is, to be ofte at the Church,  
to crouche downe before the Images of

To loue is  
the geatest  
commaunde-  
ment.

Ch�ist last  
of all war-  
neth vs of  
charity.

What is  
true charity

sainctes, to light tapers or ware candels,  
to say many lady psalters, or Saind Ka-  
therines knottes. God hath no neede of  
these things. Paule calleth charity, to edi-  
fie thy neyghbour, to compt that we al be  
membres of one body, to think that we  
all are but one in Christ, to reioyce in  
God of thy neyghbours wealth, euen as  
thou doest of thyne owne. To remedye  
his incommodities or losses as thin own,  
yf any brother erre, or go out of the right  
way: to warn him, to monishe him, to  
tel him his faut mekely, soberly, & curte-  
ously to teache the ignoraunt, to lifte vp  
him y is fallen, to comfote and courage  
him that is in heauines, to help him that  
laboureth, to soccour the nedi. In conclu-  
sion to refer all riches and substaunce, al  
thy study, all thy cares to this point, that  
thou in Christe shouldest helpe as much  
as thy power extendeth. What as he  
neyther was bozne for hym selfe, nor  
lyued to hys own pleasure, neyther died  
for hym self, but dedycate hym self who-  
ly to our profytes: euen so should we ap-  
plye our selfe, and awayte vppon the  
commodityes of our brethzen, and not  
our owne, whiche thyng if it were vled,  
nothing

Of a chentian Knight.

nothinge shoulde be eyther moze pleasaunte or els easye, than the lyfe of religious persons, whiche wee see nowe cleane contrarie, greuous almoste anye where and laborious, and also full of supersticion, lyke vnto the Jewes, neyther pure from anye byces of the lay people, and in manye sundrye thinges much moze defyled, which kinde of men Saynte Augustine (of whome manye glory and reioyce, as of the author and founder of theyr liuyng) yf hee nowe might liue againe, certainly woulde not once knowe, and woulde crye out, sayinge that he woulde approue nothing lesse than this kinde of lyfe, and that he had instituted an ordre and manner of liuing, not after the supersticion of the Jewes, but after the rule of the Apostles. But I here euen now, what certain men (which are somewhat well aduised) will aunswere vnto me. A mā must take hede in littel & small thinges, leasse a littell & a littell he shoulde fall into greater vices. I heare it rightwel, & I alowe the saying. Neuertheles thou oughtest to take hede a great deall moze, that thou so cleue not to these littell and small thinges, that thou shouldest

D. iiii.

The lyfe of religious men is greuous and tedious.

Sainte Augustine wold not know monks & chards of his owne religion, if he were now aliv.

How far forth we ought to cleue to the small thinges

dest

## The harnome weapon

**Silla and  
Charibdis.**

**Seeke what  
they meane  
at the end of  
the firste  
chapter.**

**Corporall  
things help  
to picke.**

**Victima was  
the sacrifice  
of a beast.  
Wherof he  
offered did  
eat part and  
part went to  
the use of the  
priesties, the  
cal, the hyd-  
meyes, and  
fat aboute  
them was  
burned to  
God. That  
same sacri-  
fice for cer-  
taine con-**

best shal cleane from the most chiefe and  
greatest things. There is the ieopardye  
more euident, but here more greuous. So  
saie Silla, that thou shal not into Charibdis.  
To obserue these litle things, is holson  
bereli, but to cleue vtterly vnto them, is  
very ieopardus. Paul forbiddeth not thee  
to vse the lawe and ceremonies: but he  
wilt not him to be bound to the law & ce-  
remonies, which is free in Christ. He co-  
demneth not the law of deedes: if so be a  
man vse it lawfully, without these things  
peraduenture thou shalt not be a christe  
man, but they make thee not a christen  
man. They will helpe vnto pyetie and  
godlynesse, euen so, yet if thou vse them  
for that purpose. But and if thou shalte  
beginne to enioy them, to put thy truste  
and confidence in them, at once they vt-  
terly destroy all the liuing of a christian  
man. The Apostle setteth nought by the  
deedes of Abraham, whiche to haue bene  
verge perfitte, no man doubteth, and hast  
thou confidence in thine? God disap-  
poineth certayne sacrifices called victime,  
the sabbots and certaine holy dayes cal-  
led Neomenie, of his people the Jewes,  
of which things he himselfe was the au-  
thoure



Of a Christian Knight.

thou and commaunder : and darest  
thou compare thine owne obseruances,  
with the preceptes of the lawe of God :  
yet heare GOD ready to spue at them,  
and soze agreed with them. For what  
intent (saieyth he) offer ye to me, the mul-  
titude of your Victi mes : I am full. As  
for Holocaustes of weathers, tallowe or  
inwarde suet and fat of beastes, bloud of  
Calues, of Lambes and Goates, I wold  
not haue, whan ye come befoze my pre-  
sence, who hath requiered these thinges  
of your handes, that yee might walke in  
my Houses : Offer ye no moze sacrifice  
in vayne, your ensence is abhomy naci-  
on to mee, I wyll not suffer y feast of the  
Neomenye and Sabboth day, with other  
feast daies. The companies of you ar in-  
fected with iniquitie, my soule hath ha-  
ted your Kalendas, & your solemne feasts.  
These thinges be greuous vnto mee, I  
was euen sicke to abide them. And whā  
ye put forth your handes, I wyll tourne  
mine eyes from you, whan he reherseth  
the obseruances & maners of holy feasts  
and sacrifice, mozeouer the multiplyng  
of prayers : noteth he not thē as though  
he poynted them with his finger, whiche

Offerat:  
ons is cal-  
led hostia.

Holocaustes  
that is as  
much to say,  
the whole  
beast sacri-  
ficed to God  
no man ha-  
uing parte  
thereof.

Sabboth  
day was e-  
uerpseuenth  
daye as our  
sonday.

Neomenye  
were holy  
daies at the  
new of the  
moone.

Kalendas, &  
same that  
Neominies  
be.

meas

## The hanlome weapon

measure their religion with a certain  
 number of psalmes and prayers: Marke  
 also an other thing, how meruailously the  
 facundious prophet expresseth, heaping  
 together the disdayne and indignation  
 of God: so that he now coulde suffer nei-  
 ther with eares, neither eyes, what  
 things: (I beseeche thee) verely two thin-  
 ges which he himselfe had ordayned to  
 be kept so religioustly, whiche also were  
 obserued so reuerently, so many yeares  
 of holy kinges and prophetes. And these  
 things abhozreth he as yet in the carnal  
 law. And trustest y in ceremonies made  
 at home in thine owne house, now in y  
 law of the spirit: God in an other place  
 biddeth y same prophet to cry incessant-  
 ly and to put out his best after the ma-  
 ner of a trump, as in an earnest matter,  
 and worthy to be rebuked sharplye, and  
 such a matter as vneth coulde be obtay-  
 ned of these me but with much a do. We  
 (saith he) they seeke from day to day, and  
 know they wyll my wayes, as a people  
 that hath done iustice, and hath not fo-  
 saken the iudgement of their God. Thei  
 aske me for the iudgementes of iustice,  
 and desier to draw nigh to G D D: why  
 haue

**The Jew.  
 the false.**

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Oraculum Knight.

haue we fasted (say they) and thou haste  
not looked vpon vs & mocked our soules,  
and thou wouldest not know it. Lo in the  
day of your fast (answereth the prophet)  
your owne will is found in you, and yee  
seeke out al your debtors. Loe vnto strife  
and contencion yee faste, and yee smyghte  
with your fistte cruelly. Faste yee not as  
ye haue fasted vnto this daye, that your  
crye might be heard on hygh. Is this the  
fast that I haue chosen, that a man shuld  
bere and trouble himselfe, for one daye,  
eyther that a man should bowe his head  
as a hooke or circle, and to cast vpon hym  
sackcloth and ashes? wilt thou call this a  
fast or a daye exceptable vnto God? But  
what shall we say this to be: doth GOD  
condemne that thing which he himselfe  
commaunded? Nay forsooth, what than?  
But to cleaue and stick fast in the fleshe  
of the lawe and to haue confidence of a  
thing of nothing, that is it verely which  
he hateth deadly. Therefore hee sheweth  
what he wold haue added in either place.  
Be yee washen (saith he) and made cleane,  
take awaye your euyl cogitacions and  
thoughts out of my sight, when thou hea-  
rest the euyl thoughtes rehearsed, tou-  
cheth

## The handsome weapon

**The vse of  
spirituall  
lyfe.**

seeth he not euidently the spirit and the inwarde man? The eies of God seeth not outward, but in secrete, neither he indgeth after y sight of the eies, neither rebuketh after y hearing of the eeres. God knoweth not the foolish virgins, smother and gay outward, empty of God wo:kes inward. He knoweth not them which sai with lippes Maister Maister. Moreover he putteth vs in remembrance, that the vse of the spirituall lyfe standeth not so greatly in ceremonies, as in the charitye of thy neighbour. Seeke (saith hee) iudgement or iustice, succour hym that is oppressed, geue true iudgement and right to hym that is fatherlesse and motherlesse or friendlesse, defende the widowe, such lyke thinges dyd he knitte to the other place, where he speaketh of fasting. Is not this rather (sayeth hee) that faste which I haue chosen? Teare and cancell cruell obligations, vnbynde the burthens whiche make them stoupe to the ground y beare them: let them that be brused goe free and breake asunder all burthens. Breake thy bread to hungry. The needy and them that haue no place of habytacion, lead into thy house, when thou seest a naked man clothe hym, and



dispiſe not thyne owne fleſhe, what ſhall  
a Chriſtian man doe than? ſhall hee diſ-  
piſe the commandements of the church?  
ſhall hee ſet at naught the honeſt tradi-  
tions of forefathers? ſhall hee con-  
demne godly and holy cuſtomes? ſaye  
if hee bee weake and as a beginner, hee  
ſhall obſerue them as things neceſſary.  
But if he be ſtrong and perſyte: ſo much  
the rather ſhall hee obſerue them, leaſt  
with his knowledge he ſhould hurt his  
brother which is yet weake: leaſt he al-  
ſo ſhould kyll him for whom Chriſte dy-  
ed, we may not omitte theſe things: but  
of neceſſitie we muſt doe other thinges.  
Corporall deedes bee not condemned,  
but ſpirituall are preferred. This viſi-  
ble honouring of god is not condemned,  
but GOD is not pleaſed ſauinge with  
enuiſible pyetic and ſeruice. God is a  
ſpिरite and is moued and ſtyred with  
inuiſible ſacrifice. It is a great ſhame for  
chriſtian men not to knowe that thinge  
which a certaine Poet, beinge a Gentile  
knew right wel, whiche geuynge a pre-  
cept of deſeruing, God ſaith: If God  
be a minde as ſcripture ſheweth vs, ſee  
thou honour him chiefly with a pure  
mynde

The tradi-  
tions of our  
elders.

mynde. Let vs not dispise the authoure though he be an Heathen man, or without degree or schoule, the sentence becometh yea a right great deuine. And (as I berye well haue perceiued) is likewise vnderstande of fewe, as it is read of many. The sentence verely is this, like reioysen in lyke. Thou thinkest God to be moued greatly with an ore killed and sacrificed, or with the vapour or smoke of frankensence, as though he were a body. God is a minde, and without doubt a minde most pure, most subtile and perfite: therefore ought hee to be honoured most chieflly with a pure minde. Thou thinkest a taper lighted to be a sacrifice: but a sacrifice to God (saith Dauid) is a wolfull or a sorowfull spirit. And though he hath dispised the blood of Goates and Calues, yet wil not he dispise a heart contrite and humble. If thou doe the thinge which is geuen to the eyne of me much rather take hede that that thinge be not a way whiche the eyne of God require. Thy body is couered with a coule or habyte, what is that to the purpose if thy mind beate a secular vesture? If thi vtter man be cloked in a cloke white as snow

Inward  
thinges bee  
represented  
by inward  
thinges.

let

let the vestimentes of the inner man be  
also whit as snow. Thou keepest silence  
outward: much more procure that thy  
minde be quiet within. In the visible tem-  
ple thou bowest downe the knees of thy  
body: that is nothing worth, if in y<sup>e</sup> tem-  
ple of thy breast thou had brought against  
God. Thou honorest the tree of the crosse:  
much more folow the mystery of y<sup>e</sup> crosse.  
Thou keepest the fasting day and abstai-  
nest from those things: which defile not  
a man; and why absteinest thou not from  
thi talking, which polluteth thine owne  
conscience and other mens also: Meate  
is with drawen from the body, but why  
gluttesth thy soule her selfe with coddess  
haffey and such like, which are meate  
meat of Egypte: Thou makest y<sup>e</sup> church  
if stone gay with godly dynamites, thou  
honorest holy places: what is that to the  
purpose, if the temple of thy heart, whose  
walles the prophet Ezechiel bored thorow  
to be prophaniat or polluted with the  
abominacions of Egypt: Thou keepest y<sup>e</sup>  
Sabboth day outward, & within al things  
be quiet through the rage and tom-  
ling of voices together. Thy body comitt  
eth no adultery, but thou arte couetous:

The Sabbath  
both day &  
day of rest.

now is thy minde a fornicator. Thou  
singest or pratest with thy bodely tounge,  
but take hede within what thy minde  
sayth, with thy mouth thou blispest, and  
with thy hert thou curse st. In thy body  
þ art closed within a strait celle, & in the  
cogitation thou wandrest throughout all  
the world. Thou hearest the word of god  
with thy corporall eares, rather heare  
within, what saith þ prophet: Except ye  
here within, your soule shall moorne and  
wepe, yea & what readest thou in þ Gos-  
pell: that they which see may not see, and  
they which here may not heare. And a-  
gain þ Prophet saith, with your eare ye  
shall hear & ye shall not perceiue: blessed  
be they therfore which heare þ worde of  
God within. Happy are they to whome  
God speaketh within, & their soules shal  
be lauid. This eare to encline, David com-  
maundeth that noble daughter of þ king  
whose beauty and godlines is altogether  
within golden hemmes. Finally what a-  
uaileth it if thou do not those euil things  
outward which with affection thou do  
first and couitest inward: what auaileth  
it to do good deedes outward, vnto  
which within are comitted things cleane  
contrarye

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Oracientian Knight.

contrary? Is it so great a thing if thou go  
to Hierusalem in thy body, whan within  
thine owne self is both Sodome, Egipte,  
and Babilon? It is no great thing to haue  
troden the steppes of chriſt with thy bo-  
dely heeles, but it is a greate thing to fo-  
low the steppes of Chriſt in affection. If  
it be a very great thinge to haue touched  
the Sepulcher of Chriſt, ſhal it not be al-  
ſo a very great thing to haue expreſſed y  
miſtery of his burying? Thou accuſeſt &  
btterest thy ſinnes to a prieſt, which is  
a man: take hede how thou accuſeſt & bt-  
terest them beſore God. For to accuſe  
them afore him, is to hate the inwardly.  
Thou beleueſt perchauce all thy ſinnes  
and offences to be waſhen away at once  
with a litell paper or parchment ſealed  
with wax: with a litell mony or ymages  
of ware offered, with a littel pilgrimage  
going. Thou art vtterly diſceined and  
dean out of y way. The wound is recei-  
ued inwardly: y medicine therfore muſt  
needs be laid to within. Thine affection  
is corrupt, thou haſt loued y which was  
worthy of hate, & hated that which o-  
ght to haue ben beloued. Swete was to the  
ſower, and bitter was ſweete. Ar egard

Pilgrimage  
ges vnto  
hoie places.

not what thou shew outward. But and  
if clean contrary thou shalt begin to hate  
to fly, to abhorre that which thou lately  
louedst, if that were swete to thine ap-  
petite, which lately had the taste of gall:  
of this wise at the last I perceiue and  
take a token of health. Magdalen loued  
much, & many sinnes were forgiven hir.  
The more thou louest Christe, y more y  
shalt hate vices. For the hate of sin, folow  
weth the loue of pity, as the shadow folow  
weth the body. I had leuer haue thee hate  
once thy vicious manners within and in  
dede, than to desie them befoze a prieste  
ten times in word. Therfore (as I haue  
reherfed certain things for loue of ensa-  
ple) in y whole spectacle and sight of this  
visibile word, in y old law, in the new law  
in all the comādemētes of the church,  
finally in thy selfe and in all businesse  
pertaining to mā, without forth is there  
a certaine fleshe, and within a spirite.  
In which things if we shall not make a  
preposterous order, neither in thinges  
which are sene that put verh great con-  
fidence, but euen as they do help to better  
thinges & that alwaies haue respecte to the  
spirit & to y thinges which be of charity  
than

In all bus-  
ines the  
spirit is  
within.

What  
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Of wh  
saith, I

of a christian Knight,

thā ſhal we war not heuy as men in ſo-  
row and pain (as theſe mē be) not feble,  
euer childꝛē (as it is a prouerb) not beaſt-  
ly & dꝛye bones (as ſaith the pꝛophet)  
without life, dꝛouſy and forgetful, as mē  
diseaſed of y<sup>e</sup> lettargy, not dull hauing no  
quicknes, not bꝛawlers and ſcoul-  
ders, not enuious and whiſperars oꝛ back-  
biters but excellēt in chꝛiſt, large in chari-  
ty, ſtrong and ſtable both in proſperity &  
aduerſity, loking beſide ſmal things and  
enfoꝛcing vp to things of moſte proſite,  
full of mirth, ful alſo of knowledg, which  
knowledg whoſoeuer refuseth, him doth  
that noble Lord of al knowledge reſuſe.  
foꝛ verely ignoꝛaunce oꝛ lacke of expe-  
riēce, whom foꝛ the moſt part accompa-  
nieth dulnes of learning, and that gētel  
woman, whom the Grekes call Philautia  
that is to ſaye loue of thy ſelfe, onely  
bringeth to paſſe (as Eſaies ſaith) that  
we put confidence in things of nothing,  
and ſpeak vanities, that we conceyue la-  
bour and bying foꝛth iniquitie, and that  
we alwaies be fearful & be bond ſerua-  
tes vnto the ceremonies of the Jewes.  
Of which maner perſon Paule ſpeaking  
ſaith, I beaue them recoꝝd that the ſcle

Proſperity  
& aduerſity.

## The handy weapon

**Christ is the** end of the law of God they haue, but not according to knowledge. But what knew they not: be-  
rely that the end of the law is Christ, &  
Christ verely is a spirit, he is also chari-  
ty. But Esayas more plainly describeth  
miserable & vnprofitable bondag of these  
men in the flesh. Therfore saith he my  
people be led in captiuitie, because they  
had no knowledg, and the nobles of them  
perished for hunger, & the multitude of  
the dyed away for thirst. It is no mar-  
uaile that the comon people be seruaits  
to the elementes and principles of this  
world: as they which are vnlearned, nei-  
ther haue wisdom more than they borrow  
of other mens heades. It is more to be  
meruailed that they which are as cheife  
of Christes religion: in the same captiui-  
ty perish for hunger, and wider away  
for thirst, why perish they for hunger?  
Because they haue not lerned of Christ  
to break barley loues, they lick only round  
about the rough and sharp rod of huske,  
they suck out no marrow of sweet licour.  
And why wider thei so away for thirst?  
for because they haue not lerned of Moi-  
ses to set water out of the spiritual rocke  
neither haue drunk of the ryuers of the  
water

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water of life, which flow, issue, or spring out of the belly of Christ. And this surely was spoken of the spirit, not of the flesh. Thou therefore my brother, least with sorrowfull labours thou shouldest not much preuaile, but that with mean exercise thou mayest shortly wax bigge in Christ and lusty, diligētly embracing this rule, mynd not to crepe on the ground with vnclean beastes, but alwaies sustained with close winges, which Plato beleueth to springe euer a fresh, through the beate of loue in the mynde: lifte vp thy self as it were by certaine steppes of the ladder of Iacob, from the body to the spirit, from the visible world vnto the inuisible, from the letter to the mistery, from things sensible to things intelligible, from thinges grosse & compound vnto things single & pure, whosoever after this maner shall appoach and draw nere to the Lorde, the Lord of his part shal again appoche and draw nigh to him. And if thou for thy part shalte endeouyre to arise out of the darknesse and troubles of the sensuall powers: he will come against thee pleasantly and for thy profite, out of this light inaccessible, and out of that noble

P. iij.

science

By the winges of loue we must flie vp to the spirit.

In acceptable is that which no man can attaine. incogitable which can not be comprehended with manes reason.

silence incogitable. In which, not only  
all rage of sensuall powers, but also simi-  
litudes or ymaginacions of all the inteli-  
ble powers doth cease and keepe seylence.

The vi. rule

Cap. xiiii.

**A**dd soz as much as in sodain writing,  
one thing calleth another to remem-  
braunce, I will nowe ad the sirte rule  
which is in a manner of kyndred to the  
that go before: a rule soz all men as ne-

**Thou must** cessary vnto health as it is of fewe re-  
**uay from** garded. That rule is thus that the mynd  
**some people** of him which enforceth and laboureth

to Christe warde, vayne as much as is  
possible both from the dedes and also opi-  
nions of the common lay people: & that  
the ensample of piety be not set of any  
other saue of Christ onely. For he is the  
onely chief patron, the onely & chief en-  
sample or fourme of liuing: from whom  
whosoener writeth one ynche or nayle  
byedth, he goeth besides the right path &  
runneth out of the way, wherfore Plato  
with grauitie sozsothe as he doth many  
things, in his bookes of the gouernaunce  
of a city or common wealth, denyeth any  
man to be able to defend vertue constan-  
tly, which hath not instructed his minde

with

The ensa-  
ple of piety.

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and god-  
ueth in  
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Theref-  
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that the  
cradle, a-  
the pe-  
may re-  
of the m-  
perswa-  
because

of a christian Knight.

with sure and vndoubted opinions of  
althings and of honesty. But how much  
more perillous is it, if false opinions of  
the thinges whiche pertayne to health,  
sinke into the deade botome of thi mind.  
Therefore hee thinketh that this thing  
shoulde be cared for and looked vpon chie-  
flye that the gouernours them selfe who  
it behoueth to lack al maner of vnclean-  
lynesse, graue in their owne minds veri-  
god of opinions of thinges to be ensued  
and eschewed, that is to saye of good and  
euill: of vices and of vertues, and that  
they haue them very assured, all doubt  
layd a part, as certaine lawes very holy  
and godly. For whatsoever thinge clea-  
reth in the minde surely rooted with  
stedfast belæse: that euery man decla-  
reth in his maners and conuersacion.  
Therefore the chiefe care of christian  
men ought to be applyed to this poynt,  
that their chyldren straightway from the  
cradle, amongst the very flatterings of  
the Nurtes, and kysses of Parentes,  
may receiue and sucke vnder the hands  
of them which are learned, opinions &  
perswasions mete and worthy of Christ:  
because that nothings eyther sinketh

The bring-  
ing vp of  
Christen  
mens chil-  
dren.

deeper

The hantome weapon

Deeper oꝛ cleaueth faster in y<sup>e</sup> minde, than  
y<sup>e</sup>, which (as Fabius saith) in y<sup>e</sup> yonge ten-  
der yeres is poured in. Let be a far of fro  
y<sup>e</sup> yeres of yong sucklings wanto songs of  
loue, which chꝛisten men singe at home,  
and wheresoeuer they ryde oꝛ go, much  
moze filthy the euer the common people  
of the Hethen, men woulde suffer to bee  
had in vse. Let them not heare their mo-  
ther wayle and wꝛing her handes, for a  
litle losse of woꝛldly goods, noꝛ for y<sup>e</sup> losse  
of her sister, heare her crye out alas that  
euer she was boꝛne, to be bꝛought to this  
wꝛetchidnesse that she shoulde thus bee  
lost: left alone desolate and destitute. Let  
not them heare their fathers rebukynge  
and vpbꝛauidig him of cowardnes, which  
hath not recompenced iniury oꝛ wꝛonge  
with double: neyther yet laudinge them  
which haue gathered togeather great a-  
bundance of woꝛldly substance, by what  
soeuer maner it were. The disposition  
of man is fraile and prone to vices: hee  
catcheth mischeuous ensample at once,  
none other wise than towe catcheth fire  
yf it bee put to. How bee it this selfe  
same thinge is to be done in euery age,  
that all y<sup>e</sup> errours of y<sup>e</sup> laye people might

be pluck  
hard ro  
ted hol  
rate, the  
shake oꝛ  
whosoer  
out busi  
bertue,  
wise, w  
and not  
Unto t  
discret  
rebuked  
thing ch  
to be en  
to be esc  
crates sa  
ledge of  
But as  
nacion  
so the th  
that to b  
be thoug  
in that t  
tes dispu  
by argum  
tue to be  
no other



of a christian knight.

be plucked out again of the minde by the  
hard rootes, and in their places be plan-  
ted holson opinions, & so might be robo-  
rate, that with no violence they could be  
shake or plucked a sunder, which thinge  
whofoeuer hath done, shall easely & with  
out businesse by his owne accorde folow  
vertue, & shal accompt them y doe other-  
wise, worthy to be lamented and pityed,  
and not to be counterfeited or folowed.  
Unto this thing pertaineth that not vn-  
discret saying of Socrates (though it were  
rebuked of Aristotle) that vertu was no-  
thing els but the knowledge of thinges  
to be ensued and folowed, and of thinges  
to be eschewed or fled. Not but that So-  
crates saw y difference betwene know-  
ledge of honesti and the loue of the same.  
But as Demostines answered pronun-  
ciation to be the first, the second, and al-  
so the third point of eloquence, signifying  
that to be the chiefe part, insomuch that  
he thought eloquence to rest altogether  
in that thing onely. In lyke wyse Socra-  
tes disputing with Prothagoras, proueth  
by argumentes, knowledge in all ver-  
tue to beare suche roome, that byres can  
no other whence proceede than of false  
opinions.

Vertue is  
the know-  
ledge of  
thinges to  
be a uoyded,  
and of thin-  
ges to be de-  
sired and  
loued.

## The handsome weapon

*Spyn-  
gird of false  
opinions.*

opinions. For certainly brother both he that loueth christ, and he also that loueth voluptuousnes, mony, false honour, both folow that thing which is either of them swæte, good, and beautifull. But the one slideth through ignorance, in steede of a swæte thing, embracing a thing out of measure soure, slynging as a soure thing which is swætest of all. Also folowinge a thing for good & for lucre, which is naught els but damage and losse, & fearinge that thing for losse, which is chiefe gaynes or aduantage: and iudging that thing to be fayre, which is foule, and weening or trowinge that to be shamefull, which onely is gloriouse and praisefull. In conclusion if a man were surely & inwardly brought in beleefe, and if also it were digested into the substance of his minde, as meate into the substance of the bodye, that onely vertue were beste, most sweet, most faire, most honest, most profitable: and on y other side, filthynes onely to be an euill thing, a painefull torment or punishment, a foule thing, shamefull, full of damage or losse: and dyd measure these thinges not by the opinion of the common people, but by the very nature

of the th  
creation  
freck fa  
thinges  
mo peop  
chinous  
lyng a  
was the  
dicion, b  
pleased  
this wil  
both not  
haue wa  
nyons i  
pher, so  
and man  
lyue gr  
and do  
Let not  
ynche.  
mon or  
or degra  
Whoso  
bound  
sections  
shadow  
thinges  
shoul

of

of the thinges: it could not be (such per-  
 uasion or beleefe enduring) y he should  
 sticke fast or cleaue longe time in euill  
 thinges. For now longe agoe the com-  
 mon people is founde to be the most mis-  
 chiuous authour and capitaine both of  
 lyuing and also of iudgement: neyther  
 was the world euer in good state and con-  
 dition, but that the worst thinges haue  
 pleased the most part. Beware lest thou  
 this wise thinke, no man is there that  
 both not this, mine elders before mee  
 haue walked in these steps, of this opy-  
 nyons is such a man, so great a Philoso-  
 pher, so great a deuine. This is y custom  
 and maner of lyuing of kings, this wise  
 lyue great men, this done both Bysshops  
 and Dopes, these truely be no rascals.  
 Let not these gret names moue thee one  
 ynche. I measure or iudge not the com-  
 mon or rascall sorte by the rounce, state,  
 or degree, but by the mind and stomacke.  
 Whosoeuer in the famous cane of Plato  
 bound with the bandes of their owne af-  
 fections, wounder at vaine ymages and  
 shadowes of things in steede of very true  
 thinges, they be the common people.  
 Should he not do p[re]posterously and out  
 of

The com-  
 people is y  
 worst auer  
 or iustitice  
 of tuing.

Plato willed  
 that we  
 should ima-  
 gen a cer-  
 taine number  
 of men bound  
 with their  
 heades by  
 sight, so y  
 they coude  
 not ouerlooke  
 before them

at their  
backs high-  
er then they  
heads with-  
out y<sup>e</sup> a fire,  
and that all  
things shuld  
come to and  
fro between  
the fyre.

and y<sup>e</sup> causes  
mouth that  
the shado-  
wes of all  
things might  
appeare by  
on the wall  
before them  
so shoulde  
they see no-  
thing but  
shadows.

So be the  
ignozaunt &  
vnlerned  
people bou-  
den with the  
bondes of  
affections y<sup>e</sup>  
they neuer  
see the truth  
with eyne of  
affencion.

The flocke

of the ordre, if a man would go about to  
try not the stone by the ruler or squyre,  
but the ruler by the stone. And were it  
not much more vnrasonable, if a man  
would go about to bowe and tourne, not  
the maners of men to Christ, but Christ  
to the liuing of men? Think it not there-  
fore well or aright, because y<sup>e</sup> great men  
or because that mooste men do it, but this  
wise onely shall it be well & right what-  
soeuer is done, if it agree to the rule of  
Christ: yea and therfore ought a thinge  
to be suspected: because it pleaseth the  
mooste parte. It is a small flock and euer  
shal bee, to whom is pleasaunt the simpli-  
city or playnesse, the pouerty, the verity  
of Christ. It is a small flock verely but a  
blissed, as vnto whom onely is due the  
kingdome of heaue. Straight is the way  
of vertue, and of very fewe troden on,  
but none other ledeth to life. To conclude  
whether doth a wise builder fetch his  
ensample of the most common and blest  
or of the best work? Paynters set afore  
the none but the best tables or paterns  
of ymagery. Our ensample is Christ, in  
whō only be al rules of blissed liuing hum-  
may we

may we  
But in g  
mete th  
re thing  
the first  
the coma  
thus: th  
rupt, no  
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their ma  
their fa  
uiled the  
be bidden  
worthy  
much all  
nacion. S  
re, to  
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ouer the  
that lady  
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ertue,  
a biler



may we counterfeit without exception.  
 But in good and vertuous men, it shalbo-  
 mete that thou call to an ensample eue-  
 ry thing, so far forth as it shal agre with  
 the first ensample of Ch:ist. As touching  
 the common sort of ch:risten men, thinke  
 thus: that they were neuer more cor-  
 rupt, no not amongst the Gentiles, as  
 muche as concerneth the opinions of  
 their maners. Moreover as touchyng  
 their faith what opinions they haue ad-  
 vanced the. This surely is doubtlesse & to  
 be bidden by, that faith without maners  
 worthy of faith, preuaileth nothing in so-  
 much also it groweth to an heape of dam-  
 nation. Search the histories of antiqui-  
 tie, to them compare the maners that  
 we now a daies, whan was vertue & true  
 honesty more dispised: whan was so had  
 in price riches gotten and not regarded  
 with reverence: In what world at any time was  
 more that sayinge of, Horacius forsooth  
 that lady many getteth a wife with dow-  
 re, credence, frindship, noblenesse, noble  
 minne and also beaunte. And againe this  
 saying of the saute Horace, noblenesse &  
 vertue, except a man haue good withall,  
 is viler than a rushe or strawe, who  
 readeth

of good me  
 is but smal,

The comon  
 people of  
 ch:risten me  
 be most cor-  
 rupt.

The maner  
 of the worlde  
 now a daies

Horace the  
Poet.

Horace the  
Poet.

The liber-  
tie of olde  
time.

rebeth not now in good earnest that biting  
mock of y<sup>e</sup> same poet: oh citezins citezins,  
first seke mony, after seke vertue. When  
was ryot o<sup>r</sup> excesse more inmoderate  
than now? When was adulterye, and all  
other kyndes of vnc chast lyuinge, either  
more appeare in the sight of euery man,  
o<sup>r</sup> more unpunished, o<sup>r</sup> els had in shame  
rebuke, o<sup>r</sup> abhomy nation? while prin-  
ces fauour their owne vices in other,  
and euery man accounteth that molle-  
cumty and beautifull to be done, what  
soeuer is vsed and take vp amonge cour-  
tiers. To whome seemeth not pouertie  
extreame euell, and vttermost shame &  
rebuke? In time past, keepers of quenes  
filthy nigards, glorious o<sup>r</sup> gorgeous per-  
sons, louers & regards of monye, were  
cast in the teeth with rebukefull & scan-  
derous scoffings and iestinges, and that  
by authourtye. And also in comedies,  
tragedies, and other common playes of  
the Gentyles, a great clapping of hands  
and a shoute was made of the lay people  
for ioye, when vices were craftely and  
properly rebuked and checked: at y<sup>e</sup> which  
same vices now abates being euyl pra-  
ised, there is made a shoute and clapping

of hande  
estates  
their con-  
fings &  
suffer a  
gedy of  
certain  
mony o<sup>r</sup>  
pleasure  
plainly  
and bio  
player  
ete by &  
re a litt  
so great  
come. W  
gentle  
the com  
ministe  
pore ho  
reputa  
than m  
neither  
wylde o  
ouercon  
regard  
before  
which

of handes for ioy, euen of the nobles and  
 estates of christen men. The Athenes in  
 their common house appointed for disgi-  
 sings & enterludes, could not forbear ne  
 suffer a lesser in playing a certaine tra-  
 gedie of Euripides, to singe the words of a  
 certain couetous man, which preferred  
 money onely before al other commodities &  
 pleasure of mans life: and they would  
 plainly haue clapped out of the play, yea  
 and violently caste out of the house the  
 player with al the fable, had not the Po-  
 ete by & by arising by, desired the to ta-  
 ke a littell, and behold to what point that  
 so great a wonderer of money shoulde  
 come. How many ensamples be there in  
 gentiles, histories of them, which of  
 the common welth well governed and  
 ministered brought nothing into theyr  
 pore household, but an honest opinion or  
 reputacion, which set more by fidelitie,  
 than money, by chastity, than by life, who  
 neither prosperity could make proude,  
 wylde or wanton, neither aduersity could  
 overcome and make heauy herted, which  
 regarded honest ieopardies and daungers  
 before voluptuousnesse and pleasures.  
 Which contented onely w the conscience

D.

of

ambasadoer  
 of king Phil  
 lip had ofe-  
 red to Phos-  
 on great  
 giftes, & had  
 exhorted  
 hē to receiue  
 them, saying  
 Though  
 you may  
 spare them  
 well enough  
 yet shal they  
 be necessary  
 for your  
 children,  
 to whom it  
 shal be hard  
 to obtayn to  
 come to such  
 honoz as  
 you are in.  
 Phoson an-  
 swered, if  
 my children  
 shal be like  
 me, this sū-  
 possession  
 shal fynde  
 them which  
 hath broght  
 me to so gre-

honour, if  
they shoulde  
be unlike  
me: I will  
not that  
their ryot be  
nourished and  
agumented at  
my cost.

Fabricius  
was a noble  
man of  
Rome,  
whom no  
man coulde  
maketo pos-  
sess ryches,  
or receiue  
giftes, or to  
use craft or  
fraud  
against his  
enemies in  
time of mō-  
tall warre.

Camillus  
was so  
constraunt  
of minde y  
no fortune  
could moue  
him, nor no  
intury could  
make him

### The nationme weapon

of pure life, desired neither honours nei-  
ther ryches, nor any other commodities  
of fortune. And to ouerhype and make no  
reherfall of the holines of Phosion, of the  
pouerty of Fabricius more excellent than  
riches of the strong & couragious minde  
of Camillus, of the strait and indifferēt  
iustice of Brutus, of the chastity of Pinha-  
goras, of the temperaunce of Socrates, of  
the sound and constant vertue of Cato: &  
a thousand most goodly beames of all sort  
of vertues, which are red euery wher in  
thistories of the Lacedemonies, of y Per-  
ces, of y Athenes and of y Romans, to our  
great shame verely. Holy Aurelius Au-  
gustine, as he him self witnesleth in the  
commentaries of his owne confessions,  
long time befoze he put Chyrist on him,  
despised mony, couēted honours for naught  
was not moued w glozy, praise or fame,  
and to voluptuousnes kept y byrdell so  
strait, that he than a yong man, was con-  
tent with one littell wench, to whom he  
kept also promise and sayth of mariage.  
Such ensamples amonge courtiers, &  
mong men of the church, I will also saye  
amongest religious persons, shall not a  
man lightly finde. Or if any such shalbe,

by



Of a christian Knight.

by and by he shall be pointed, wounded,  
or mocked at, as it were an asse amonge  
apes, he shall be called with one voyce of  
al men a doting foole, a groshed, an ypo-  
crite, in nothing expert, melancoly mad,  
and shall not be iudged to be a man. So  
we christen men honour the doctrine of  
Christ, so counterfait we it, that euery  
wher now adayes nothing is accompted  
more folish, more vyle, more worthe to  
be ashamed of, than to be a christen man  
in dede, with al hert & minde. As though  
that eyther Christ in vaine had ben con-  
uersant in earth, or that christendome  
were some other thing now, thā in time  
past, or did not indifferently appertaine  
to all men. I will therfore that thou frō  
these men vary with all thy minde, and  
esteme the valure of euery thing by the  
cōmuniō or feloship of Christ only, who  
thinketh it not euery wher to be an ex-  
cellēt thing & worthe to be nūbzed amōg  
y chief of al good things, if a man descend  
of a worshipful stock & of honourable an-  
cestours, which thing they cal noblenes.  
Let it not moue thee one whit, whā thou  
hearest the wise men of this world, men  
of sadnes endued w great authority so

Unsinde  
the commō  
wealth.

Brute stes  
his owne  
sonnes be-  
cause they  
conspired a  
gainst the  
common  
wealth.

Pithagoras  
was the au-  
tor of chast  
living.

socrates said  
y he knewe  
well him  
selfe to be  
vnlerned,  
he neuer  
laughed, &  
yet was he  
mery.

The con-  
fession of  
Saint Au-  
gustine.

To be a ves-  
ty chisten  
man is ac-  
compted as  
very vile  
thing.

earnestli disputing of the degrees of their  
 genealogies or lineage, hauing their fore-  
 head and vpper browes drawe together  
 w<sup>th</sup> very great grauitie, as it were a mat-  
 ter of inuincible difficult, yea and with  
 great enforcement bringing forth plain  
 trifles. No<sup>t</sup> let it moue thee whan thou  
 seest other so high mynded, for the noble  
 acts of their grandsfathers or great grands-  
 fathers y<sup>t</sup> they thinke other in compari-  
 son of them self scarce to be men. But  
 thou laughing at the error of these m<sup>en</sup>,  
 after the maner of Democritus, shalte  
 compt (as trew it is in dede) that the on-  
 ly & most perfite noblenes, is to be rege-  
 nerate in Christ, & to be grafted and plas-  
 ted in the body of him, to be one body &  
 one spirite with God. Let other men  
 be kings s<sup>on</sup>es: to thee, let it be the gre-  
 test honour that can be, that thou art cal-  
 led, & art so in dede the sun of God. Let  
 them stand in their owne conceites, be-  
 cause they are daily conuersant in great  
 princes courtes: chose thou rather to be  
 with David vile abject in the house of  
 God. Take hede what maner felowes  
 christ chose, feble persons, soles, vile as  
 touching this world. In Adam we be all  
 bozne

Democritus  
 laugh hed at  
 what former  
 thing was  
 done in the  
 life of mo<sup>t</sup>-  
 tall men, it  
 seemed to  
 him so foolish  
 a thing.

The cheffest  
 noblenes is  
 to be the  
 son of god.

bothe of low degree: In Christ we be all one. Very noblenesse is to despise this vain noblenesse: very noblenesse is to be seruaunt to Christ. Thinke them to be thine ancestours, whose vertues y both louest and counterfaiest. Also hark what the true esteemer of noblenes said in the Gospell against the Jewes, which boasted themselves to be of the generacion of Abraham: a man verely, not excellent onely, not rich onely, not the conquerour of kinges onely, but also for his diuine vertues lauded of god himselfe, who would not think this to bee a noble thinge and worthy, wherof a man might reioyce? Hark yet what they herd: yea are (sayde Christ) of your father the deucl, and the deedes of your father ye do. And here also Paule how he esteemeth gentel blond, according to his maisters rule. Not al they (saith he) which be of the circumcision of Israel, be Isralites, neither all they that be of the seede of Abraham, be y sones of Abraham. It is a low degree & shamefull, to serue filthinesse, and to haue no kynred with Christ, which knowledgeth kinred with no man, but with such as fulfilleth the will of his father in heauen. He is w

2.iiij.

much

Here may  
you see how  
Paule este-  
meth noble  
blond.

## The name weapon

much shame a bastard, which hath & deu-  
 uell to his father, and verely whosoener  
 doth the dedes of the deuell, hath & deuell  
 to his father, except Christ lyed. But &  
 truth can not lie. The highest degree &  
 can be, is to be the son & heire of god, the  
 brother & coheir with christ, what they  
 badges & cognisaunces meane, let them  
 loke. The badges of Christ be common  
 to all men, & yet most honourable, which  
 be the crosse, the crowne of thorn, & naites  
 the spere & signes or tokens which Paul  
 reioyeth to beare in his body. Of noble-  
 nesse therfore thou seest how much other  
 wise I would haue thee to iudge & think,  
 than the lay people ymagin, who calleth  
 not him blessed, ryche and happy among  
 the comon people, which hath heaped  
 together at home a great deale of goulde  
 But iudge & him to bee blisshed, ynough  
 yea that he onely is blisshed, which posses-  
 seth Christ, very felicity, and of al things  
 the best. Iudge him happye which hath  
 bought that noble and precious Marga-  
 rit of pure minde, with the losse eyther  
 of all his goodes, or his body also, which  
 hath founde the treasure of wisdom  
 preycouser than all rycheesse, which to  
 be

The bad-  
 ges of true  
 nobleness.

Ryche men  
 be not blis-  
 sed.

he made  
 is most  
 w fire  
 the com  
 precious  
 name th  
 they be  
 of & wo  
 of the g  
 with u  
 neither  
 strait v  
 into th  
 thy self  
 passe in  
 but thi  
 tangle  
 ly ynor  
 such th  
 ly, to u  
 should  
 gred, t  
 of God  
 naked  
 this o  
 of god  
 of vic  
 great



he made riche, hath bought of Christe & is most ryche, golde purified and proued w<sup>th</sup> fire, what things tha be these which the common people wonder at, as golde, precious stones, liue lode: in a wronge name they be ryches, in the true name they be very thornes which choke & sede of & word of god, according to the parable of the gospell. They be packes o<sup>r</sup> fardels with which whosoever be laden, they neither can folow poore Christe by the strait way, neither enter by & low doore into the kingdom of heauē. Thinke not thy self better by one heire, if & shouldest passe in ryches eyther Mydas o<sup>r</sup> Cresus, but think thy selfe more bounde, more tangled, more laden. He hath haboundat<sup>ly</sup> ynough, that can manfullye despise such things. He is prouided fo<sup>r</sup> sufficient ly, to whome Christ promised nothingshould be lacking. He shall not be an hūgred, to whose mouth Manna of the word of God semeth pleasaunt. He shall not be naked, & hath put Christ vpon him. Think this only to be a losse as oft as any thing of godlynes is minished, and any thinge of vices is encreased. Thinke it a great lucre o<sup>r</sup> aduantage, whan thy

What is  
is ryches.

Midas and  
Cresus were  
two ryche  
kynge.

Ther is no  
domage in  
losse of  
ryches.

Alex in his  
madnes ha-  
ged by two  
great swyne  
supposing  
one to haue  
ben Agame-  
non, & other  
Vlixes, his  
two moztall  
enemies  
Than with  
much laugh-  
ter he rageth  
against the  
cassling ma-  
ny iniuries  
in their teeth.  
but when he  
was come to  
his wits a-  
gain, he kil-  
led himselfe  
for shame, &  
sorrow  
so because of  
voluptuous  
p'asure, so  
toward mis-  
chance. If it may

minde through encrease of vertue is wor-  
en better. Thinke thou lackest nothing,  
as long as thou possessest him in whom  
are all things. But what is this which  
wretches call pleasure? surely it is no-  
thinge lesse than that it is called, what  
is it than? Pure madnes it is, and plain-  
ly (as Grekes be wont to say) the laugh-  
ter of Ajax, swete poison, pleasaunt mis-  
chiefe. True and onely pleasure, is the  
inward ioye of a pure conscience. The  
most noble and deintest dish that can be,  
is the study of holy scripture. The most  
delectable songes, be the psalmes endited  
of the holy ghost. The moste pleasaunte  
fellowship, is the comunions of all saints.  
The hyest deintyes of all, is the fruition  
and enioying of the very truth. Poure  
now thy eyne, poure thy eares, poure  
thy mouth, and Christ shall begynne to  
ware swete and pleasaunt to thee, who  
tasted once sauerly: ye if, Milesij sibaite,  
if all incontinent ryottours and Epicu-  
riens, shortly, if & vniuersity of ymagi-  
ners & deuisers of pleasures should heap  
together all their flattering subtilties &  
deinty dyshes, in comparison of him only  
they shall seme to prouoke thee to sinne.

That

That is  
saury,  
whole  
wine  
uer, no  
disease  
not, & b  
todemo  
men la  
scoffin  
to be s  
plouer  
pike, t  
And y  
ted w  
lycate  
of the  
for the  
ued w  
hold n  
name  
man i  
wene  
lone,  
world  
desire  
her  
pleas

Of a christian Knight.

That is not by and by swete, which is  
sauery, but that whiche is sauery to a  
whole man. If water haue the taste of  
wine to him which burneth in a hote fe-  
uer, no man will call that pleasure but a  
disease. Thou art disceined if y<sup>e</sup> beleue  
not, y<sup>e</sup> very teres be much moze pleasant  
to deuoute & holy men, than be to wicked  
men laughings, mockings, gestings, or  
scoffings. If thou also beleue not fasting  
to be sweter to the one than to y<sup>e</sup> other,  
plouers, quailles, fesauntes, partriches,  
pike, troute, porpas, or the fresh sturge.  
And y<sup>e</sup> moderat bordes of th'one appoin-  
ted w<sup>th</sup> erbs & fruits to be much moze de-  
lycate, than the costly & disdainful feasts  
of the other. Finally y<sup>e</sup> true pleasure is,  
for the loue of Christ not to be once mo-  
ued with false apparant pleasures. Be-  
hold now how much y<sup>e</sup> worlde abuseth y<sup>e</sup>  
names of loue & hate, whā a foolish yong  
man is cleare out of his wit & mad for a  
wenches sake: y<sup>e</sup> the common people cal  
loue, & yet is there no verier hate in the  
world. True loue euen w<sup>th</sup> his owne los,  
desireth to se vnto an other mans profit,  
& herunto looketh he, saue vnto his owne  
pleasure: Therfoze he loueth not her,  
but

be well cal-  
led y<sup>e</sup> laughe-  
ter of a iax.  
Milesii Siba-  
rite were  
people which  
liued deli-  
cately. Epy-  
cures put fe-  
licitie in bo-  
luptuousnes  
That is  
sweet which  
sauogeth to  
a whole mē.

**Tenderneſſe**  
**towards**  
**their childre**

but himſelfe: how be it ſoꝛ ſoꝛth, he loneth  
 not himſelf. Foꝛ no mā can loue another  
 except he loue himſelf firſte, yea and ex-  
 cept he loue himſelfe aright. No man cā  
 hate any man at all, except he firſt haſe  
 hymſelfe. Neuertheleſſe ſomtime to liue  
 well, and to hate well, is to hate well,  
 is to loue well, whoſoeuer therfoꝛe foꝛ  
 his littell pleaſure (as he ſuppoſeth it)  
 layeth a wait and goeth about to begyle a  
 mayden with flatteringſ & gifts, w<sup>th</sup> faire  
 promyſes, to pluck from her the beſte  
 thing ſhe hath, that is to wit, her perfe-  
 nes, her chaſtitie, her ſimplicities, her in-  
 nocēcy, her good minde, & her good name,  
 whether ſeemeth this man to hate oꝛ to  
 loue: certainly ther is no hate moꝛe cru-  
 ell thā is this hate, whā y<sup>e</sup> ſooliſh father &  
 mother fauour the vices of their childre:  
 the common ſaying is, how tēderly loue  
 they their childzen, which (while thei fo-  
 low their owne affections) regard not at  
 al the welth of their childzen: what other  
 thing wiſheth to vs our moſt hateſulene-  
 my the deuil, than y<sup>e</sup> we here ſinning vn-  
 puniſhed, ſhould fal into eternall puniſh-  
 ment. They call him an eaſie maſter & a  
 merciful prince, whiche at certaine gre-

uous



Of a christian Knight.

any offences ether winketh or sheweth  
labour, y the moze unpunished me do sin,  
y moze boldly and at large thei may sin.  
But what other thing thzetneth God by  
his Pzophet to them, whom he iudgeth  
worthy of his merce. And shall I not  
(saith he) loke vpo your daughters whā  
they commit fornicaciō, nor your daugh-  
ters in law when they commit adultery?  
Unto Dauid what pzomysed hee. I wyll  
(saith he) with a rod visite their iniqui-  
ties, and with whips their sinnes, but I  
wyll not scatter my merce from them.  
Thou seest how all things are renewed  
in Ch:ist, and how the names of thinges  
are chaunged, whosoever loue hymselfe  
otherwiso than wel, hateth himselfe dead-  
ly, whosoever is euyl marcyfull toward  
hymselfe, is a tyrant most cruel. To care  
well, is not regarde. To hurte well, is to  
do good. To destroy well, is to saue.  
Thou shalt care well for thy self, if thou  
shalt dispise the desires of the flesh. If in  
god maner thou shalt rage against vices,  
thou shalt do to the man a good tourne. If  
thou shalt kyll the sinner, thou shalt saue  
the man. If thou shalt destroye that man  
hath made, thou shalt reskoze that GOD  
hath

hath made. Come of now and let be go. But if thou  
 further, what thinketh the errour of the more gra  
 peoples power, wickednes, manhode, the l  
 and cowardnes to be? Call they not him laine th  
 mightie, which can lightly hurt whome Paule, wh  
 him list: albeit, it is a very odious power ke an  
 to be able to hurt, for in y are they resalyant e  
 bled to noysome woymes & Scorpions he could  
 and to the deuell himself, that is to witte him rue  
 in doying harme. Onely God is mightie which sic  
 indeede, which neither can hurte if hee the least  
 would, neither yet would if he could, for tetheth, o  
 his nature is to do good: but this mightie th a th  
 fellow how doth he I beseeche thee hurte check v  
 man? He shall take away thy money: he another.  
 shall beat thy body: he shall rob thee of riuing  
 thy lyfe: If he do it to him y serueth God mul  
 well, he hath done a good dede, in stead of the  
 of an euyl. But an if he haue done it to esse, mo  
 an euyl man, this hath ministered the farther  
 cation verely, but he hath hurte himselfe of  
 for no man is hurte but of hymselfe. he pu  
 No man goeth about to hurte another, must an  
 except the same man hath muche more able to  
 greuouly hurt himselfe also: ehand. Thou thnes,  
 enforcest to hurte mee in my money of selfe to  
 goddes: Now hast thou through the losse vercom  
 of charyty, hurt thy self most greuouly. Ther: 13  
 Thou canst not fasten a wound in mee,

Of a chritian Knight.

But if thou haue first receiued a wounde  
more greuous. Thou canst not take fro  
the life of my body, vnlesse thou hast  
aine thine owne soule befoze. But  
aule, which to do wrong was a mā veri  
weake and feeble, to suffer wronge most  
valyant & strong, reioyseth he not that  
he could do all thing in Christ? They cal  
him euery where manlye and bolde,  
which fierce and of impotent minde, for  
the least displeasure that can be, rageth,  
setteth, or boyleth in wzath, and acqui  
th with a shrewde worde w a shrewd word,  
a check with a check, one euill turne w  
another. Contrarywise, whosoever re  
sisting wrong maketh nothing ado, but  
simuleth as no such thing were done,  
whom they call a coward, a dastard heart:  
it is lesse, meete for nothing. But yet what is  
farther of from the greatnes & valient  
selfe, lesse of stomack, than with a litle worde  
to be puffed a side from the quietnesse &  
constancy of the minde, and to be so vn  
able to set at naught an other mans fo  
wines, that thou shouldest thinke thy  
selfe to be no man, except thou diddest o  
uercome one shrowde tourne with ano  
ther? But how much more manful is it,  
with

## The name weapon

**A bold man  
and stronge  
indeede.**

**true praise.**

with an excellent and large stomacke to  
be able to dispise all maner iniuries, and  
moreouer, for an euyl dede, to recōpense  
a good: I would not call him a bolde man  
which durst ieopard on his enemy, which  
scaleth castle or towne wals, which he (but  
lyfe not regarded) putteth himselfe in all  
maner ieopardies, a thinge common almost  
to all warriours. But whosoener  
can ouercome his owne harte, whosoener  
can wyll them good, which doth hym  
harmed, pray for them, which curse hym,  
to this man is due the proper name of a  
strong man, and of an excellent minde.  
Let vs also discusse an other thing, what  
the worlde calleth praise, rebuke, and  
shame. Thou art praised, for what cause  
and of whom: if for filthy thinges and  
of filthy persons, this verely is a false  
praise and a true rebuke. Thou art dis-  
praised, thou art mocked, or laughed at,  
for what cause and of whom: for godli-  
nes and innocency, and that of euil men,  
this is not a rebuke: no there is no true  
praise. Be it forsooth that euen the whole  
worlde clap, stampe, and hisse at it,  
yet can it not be but glorious, & of great  
praysse that Chyriste approueth. And  
though



## of a christian Knight.

though al moztal men agree, consent, and  
allow it, crying with a shoute, that is a  
noble deede, yet can it not be but shamfull  
that displeaseth God. They call it wise-  
some euery where to get good stoutlye,  
whan it is gotten to maintain it lustely,  
and to prouide long befoze, for the tyme  
to come politikly. For so we heare them  
say euery where, and in good earnest of  
them which in shourt time gat substance  
somewhat aboundantly, he is a thristie  
man, wary and wise, circumspect and  
prouident. Thus saith the world which  
is both a lyer hymselfe, and also hys fa-  
ther. But what saith verytie? Fooles sai-  
eth he, I wyll fetch away this night thy  
soule from thee. He had filled his barnes  
with corne, he had stuffed his storehouses  
with prouision of all victailes, and had  
layed vp at home aboundantly of money  
ynough: he thought nothinge was to bee  
done moze. Thus had hee done, not be-  
cause he entended as a nedye keper to sit  
abrood on his riches heaped together, as  
the poets faine the dragon to haue kepte  
the golden flæce (which thing men do al-  
most euery wher) but he entēded to haue  
spent

Wysdome  
of the world

While we  
gape at shad-  
owes, we  
lose the very  
things, as  
the dogge of  
Isop, which  
while he ga-  
ped at the  
shadow lost  
his bone in  
the water.

spent ioyously, and yet doth the Gospell  
call this man a fole. For what is more  
foolish, what is more grosse ymaginaci-  
on, or more fondnesse, than to gape at  
the shadowes, and lose the very things,  
a thinge which we be wont to laugh at  
in the famous dog of Isop. And in the  
maners of christen men, is it not more  
to be laughed at, or rather to be wept at.  
Hee may bee compted a rude and vney-  
pert marchaunt, that knew not this say-  
yng of Terence: To refuse money at a  
season, is sometime a great aduantage,  
or whosoever wolde receiue a litle ad-  
uantage in hand, whan he knew great  
losse shuld folow: how much more foolish-  
nes & vnaduailednes is it, to so great care  
to make prouision for this shadow with life  
euery houre redy to fayle, notwithstanding  
that God woulde minister suffici-  
ently, wherewith it shuld be sustayned, &  
for y lyfe to come to provide nothing at  
all, which we must leade alway full of  
myserye and wretchednes, if prouision  
be not made now a forchand with great  
diligence. Here an other error, they call  
hym pearelesse, polyticke, & in al things  
expert, which harkening for all manner  
tydings

tydings  
but all  
marche  
intend  
Kome,  
the Da  
ters gr  
make a  
ble wit  
busines  
what e  
wife m  
than to  
done at  
at all:  
think o  
thin of  
Thou  
of Eng  
maket  
lust, an  
into su  
how m  
reason  
things  
a quick  
smell,  
the po

Of a christian Knight.

things, knoweth what is done thorough  
out all the world, what is the chaunce of  
marchaundish, what the king of Englañd  
intendeth, what new thing is done at  
Rome, what is chaunced in France, how  
the Daines and the scites liue, what mat-  
ters great princes haue in counsaile. To  
make an end shortly whosseuer can bab-  
ble with all kinds of men of all manner  
business, him they say to be wise. But  
what can be farther frō the thought of a  
wise man, or nere to y nature of a foole  
than to search for those things which be  
done afar of, and pertain to the nothing  
at all: and not so much as once verely to  
think on those things which are done in  
thin owne best & pertain to thee onely.  
Thou tellest me of the trouble & busines  
of England, tel me rather what trouble  
maketh in thy best wrath, enuy, bodely  
lust, ambitio, how nigh these bee brought  
into subiection, what hope is of victorie,  
how much of this hoste is put to flighte,  
reason is decked or appointed. In these  
things if y shalte be watching and haue  
a quick care and also an eye, if thou shalt  
smell, if y shalt be circumspect, I wil cal  
the polityke and pereles: and that thing

is.

which

To herken  
for ridings  
out of all  
countreies  
is rebuked.

which the world is wont to cast againſt  
 vs, I will whorle againe at him. He is  
 not wiſe at all, which is not wiſe for his  
 owne profite. After this maner if thou  
 ſhalt crampe all the cares of mortall  
 men, their ioyes, hopes, feares, ſtudies,  
 their mindes or iudgements, thou ſhalt  
 finde all thing full of erroure while they  
 call good euell, and euell good, while they  
 make ſweete ſoure, and ſoure ſweete:  
 make light darknes, and darknes light.  
 And this ſort of men is the moze parte  
 by a great deale, which notwithstanding  
 thou muſt at one time both deſie, that  
 thou woldeſt not be like vnto them: and  
 alſo pytie that thou maiſt deſire to haue  
 the like vnto thee. And (to uſe the words  
 of Saincte Auguſtine) than is it meete  
 both to weepe for them, which are wor-  
 thy to be laughed at, and to laugh at the  
 which are worthy to be wept for. Be not  
 in euill things conſormable to this world  
 but be reſormed in the new witte, that  
 thou maiſt approue not the things which  
 men wonder at, but what is y wil of god  
 which is good, wel pleaſing & perfit. Thou  
 art very nigh ieopardy and no doubt ſal-  
 leſt ſodainly from the true way, if thou  
 ſhalte



Of a Christian Knight.

Thalt begin to looke about thee what the  
most part of men do, and to herken what  
they think or ymagin. Thou which art  
the childe of life & of light also, suffer þ  
the dead men bury their dead: let y blind  
captaines of blinde men go awayne toge-  
ther into the dicke. See thou once moue  
not y eyne of thy hert any whither, from  
the first patron & cheif ensample Christ.  
Thou shalt not go out of the way, if thou  
solow the guiding of verity. Thou shalt  
not stumble in darknesse, if thou walke  
after light: if this light shine before thee  
thou shalt seperat colourd good things  
from good things in dede, & euell thinges  
in dede from apparāt euell thinges: thou  
shalt abhorre and not counterfaite the  
blindenesse of the common people ra-  
ging & chafinge themselfe after the ma-  
ner of the ebbing and flowing of the sea  
at the most vaine illusions and worldely  
thinges, with certayn corresyes of affecti-  
ons of wrath, enuy, loue, hate, hope, fear,  
ioye, sorowe, raging more vniquietlye  
than any Euripus. The Bragmanyes,  
Cinikes, Stoikes be wont to defend theyr  
dogmyes and doctryne stylye with tooth  
and nayle: and euen the whole world re-  
pugning

Euripus is a  
certayn  
place in the  
sea, wher the  
floud chaun-  
geth seuen  
times in a  
day, and as  
oft a nyght.  
so that no  
ship can  
sapt against  
the streame,

## The handsome weapon

pugning, all men crying and barking against them, yet hold they still by thing, wherunto they once haue geue sure credence. Be thou bould like wise to fasten surely in thy minde the beeres of the secte. Behold without mistrust, and with all y thou canst make, to folow y minde of thine authour, departing from all contrary opinions and sectes.

Here foloweth opinions meete  
for a christen man.

Cap. xv.

**L**Et this excelent lerning and Paradores of the true christian sayth be sure and stedfast with thee, that no christen man may think that he is bozne for him self, neither ought to haue the mynde to liue to him selfe, but whatsoeuer he hath whatsoeuer he is, that altogether let him ascribe not to him selfe, but vnto god y autho: therof, and of whō it came, all his goodes let him thinke to bee common to all men. The charity of a christe man knoweth no property: let him loue good men in Christ, euell men for Chrystes sake, which so loued vs first whan we were yet his enemyes, that he bestowed himself on vs altogether for our redemption.

temptation. Let him embrace the one be-  
cause they be good, the other neuertheless  
to make them good. He may hate no man  
at all, no moze truly than a faithful Phi-  
sion hateth a sicke man. Let him be an  
enemy onely vnto vices. The greter the  
disease is, the greater care will pure cha-  
rity haue therto. He is an adulter, hee  
hath committed sacrilege, he is a Turk.  
Let a christen despy the adulterer, not the  
man, let him dispise the committer of sa-  
crilege, not the man let him kil y Turk,  
not the man, let him finde the meanes  
that the euill man may perysh whom he  
made himselfe, but so that the man be sa-  
ued whom God made. Let him wil wel,  
wish well, and do well to all men vnfa-  
uorably. Neyther hurte them which haue  
deserued it: and do good to thē which haue  
not deserued it. Let him be glad of all  
mens commodities as well as of his  
owne, and also be sozry for all mens har-  
mes none otherwise than for his owne.  
For verely this is that which the Apost-  
tell commaundeth. To weepe with them  
that weepe, to ioy with them that ioy, ye  
let him take an other manes harm gre-  
uouser than his own: and of his brothers

We must  
despy and ab-  
horre the vis-  
cer, but not  
the man.

## The handsome weapon

welsh be gladder than of his owne. It is  
not a christe mans part to thinke on this  
wise; what haue I to do with this felow.  
I know not whether he be black o; white  
he is vnknowen to mee, he is a straun-  
ger to mee, he neuer did ought fo; mee, he  
hath hurte me sometyme, but did mee  
neuer good. Think none of these things.  
Rememb're onely fo; what deseruynge  
what things Christe hath done to thee,  
who would haue his kindenes towarde  
thee to be recompensed, not in him selfe,  
but in thy neyghbour. Onely se of what  
things he hath nede, and what thou arte  
able to do fo; him. Thinke this thinge  
onely, he is my brother in the Lorde co-  
heire in Christ, a memb're of the same  
body, redeemed with one bloud, a felowe  
in the common sayth called vnto the ve-  
ry same grace and felicitye of the lyfe to  
come. As the Apostle said one body and  
one spirit, euen as ye be called in one  
hope of your calling, one Lord, and one  
sayth, one baptisme, one God and father  
of al which is about all and euery wher  
and in all ps. How can he be a stranger  
to whom thou art coupled with so many  
folde bondes of vnyty; among the gen-  
tiles

tiles  
tho; y  
rythe  
uolen  
tye, h  
is my  
frend  
borne  
wyse  
be no  
be all  
Let t  
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Th  
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tiles



Of a christian Knight.

files let those circumstances of the Re-  
thoriciens be of some valure & weight,  
eyther vnto beneuolence or vnto mal-  
uolence he is a Cytezin of the same cy-  
tye, he is of aleaunce, he is my cosen, he  
is my famylar frende, he is my fathers  
frende, he hath wel deserued, he is kinde  
borne of an honest stocke, ryche or other-  
wyse. In Christ all these things eyther  
be nothing, or after the mynde of Paule  
be all one, and the very self same thing.  
Let this one thinge be euer presente be-  
fore thynne eyne, and it is ynough, he is  
my fleshe, he is my brother in Christe,  
whatsoeuer is bestowed vpon any mem-  
bre rebounded it not to all the body, and  
from thence into the heade: we all bee  
membres eche one of another. Mem-  
bres cleuing together make a body. The  
head of the body is Iesus Christ, the hed  
of Christ is God. It is done to the, it is  
done to euery one, it is done to Christ, it  
done to God: whatsoeuer is done to any  
one mēbre which so euer it be, whether  
it be well done euell. Al these things are  
one God, Christe, the body & the mēbres.  
That saying hath no place conueniently  
among christe men, lyke. w lyke. And y

R. iij.

saying

sayng vnlikenesse is the mother of hate.  
For vnto what purpose pertain wordes  
of discencion wher so great vnity is. It  
sauoureth not of christen faith that com-  
monly a courtyer to a towne dweller;  
one of the countrey to an inhabiter of the  
city: a man of highe degre: to an other of  
low degre: an officer to him that is of-  
ficelesse: the ryche to the poore: a man of  
honour, to a vile person: the mighty to  
the weake: the Italien to the Germaine:  
the Frenche man to the Englishman: the  
English to the Scotte, the Gramarian  
to the Diuine: the Logicioner to the  
Gramarian: the Whisicion to the Man  
of law: the learned to the vnlearned: the  
eloquent to him that is not facounde and  
lacketh vtterance: the single to the mar-  
ried: the yonge to the olde: the clerke to  
the lay man: the ppiest to the Monck: the  
Carmelites to the Iacobites: & that (least  
I reherse all diuersities) in a very trifle  
vnlike to vnlike, is somewhat parciall  
and vnkinde, where is charitie which lo-  
ueth euen hir enemy: whan the surname  
chaunged, whan the colour of the vesture  
alittle altered, whan the girdle or the shoe  
and

Charite is  
is not in  
them which  
hate an  
other man

and lyke fantasies of men make me ha-  
 ted vnto thee: why rather leaue we not  
 these childish trifles, & accustome to haue  
 before our eyne that which pertaineth to  
 the very thing: wherfore Paule warneth  
 vs in many places, y<sup>e</sup> al we in Christ the  
 head be members of one body, endued w<sup>th</sup>  
 life by one spirit (if so be we liue in him)  
 so y<sup>e</sup> we should neither enuy the happier  
 members & shuld gladly succour & aide y<sup>e</sup>  
 weake members: that we might perceiue  
 and vnderstand our self to haue receiued  
 a good turne, when we haue done any be-  
 nyfit to our neighbour: & that we our self  
 be hurte, when hurte is done to our bro-  
 ther: neither should any man study pri-  
 uately for himself: but euery man for his  
 owne parte should bestow in common y<sup>e</sup>  
 thing whiche he hath receiued of God,  
 that al things might redound & rebounde  
 thither again, from whence they sprong,  
 that is to wete, from the heade. This ve-  
 rely is the thing which Paule writeth to  
 the Corinthes, saying. As the body is one  
 and hath many members, & all the mem-  
 bers of the body though they be many,  
 yet be they but one body: euen so like-  
 wise is Christ. For in one spirite we bee  
 all

because his  
 vesture or  
 garment is  
 a littell alwa-  
 red and  
 chaunged.

Let euery  
 man bestow  
 in common  
 what soeuer  
 he receiued  
 of God.

## The handsome weapon

al baptised to make one body, whether we  
bee Jewes or Gentiles, whether bond  
or free, and al we haue dronke of one spi  
rite (for the body sayth Paule) is not one  
member but many. If the foote shal say,  
I am not the hande, I am not of the body:  
Is he therefore not of the body? if the eare  
shal say, I am not y<sup>e</sup> eye, I am not of y<sup>e</sup> bo  
dy: is he therefore not of y<sup>e</sup> body: if al y<sup>e</sup> bo  
dy shuld be y<sup>e</sup> eye wher is thā the hearing.  
If al the body were the hearing, wher  
shuld be the smelling. But now  
God hath put the members euery one  
of them in the bodye, as it pleased hym.  
For if all were but one member, wher  
were the body? But now verely be there  
many members, yet but one body. The  
eye cannot say to the hand I haue no neede  
of thi help, or againe the head to y<sup>e</sup> foete, y<sup>e</sup>  
be not to be necessary. But much rather  
those members of the body which seeme to  
be y<sup>e</sup> weaker, are more necessary: and to  
those which we think to be y<sup>e</sup> viler mem  
bers of the body, we geue more abundaunt  
honour. And those whiche be our vnho  
nest members haue more aboundaunt  
honestye, for our honest members haue  
neede of nothing. But God hath tem



of a christian Knight.

pered and ordered the body, geuing plentiful honour to that part which lacked, because there should be no scisme, diuision, debate or strife in the body, but that the members should care one for another indifferently. But it is ye which are the body of CHRIST, and members one dependinge of another. He wyrteth like things to the Romanes. For as we (sayth he) in one body haue many members, and al mebers haue not one office. Euen so we beinge many are but one bodye in Christ. And euery one the members one of another, hauing gyfts diuers after the grace which is geuen to vs. And againe to the Ephesiens doing troth (saith he) in charytie, let vs by al maner things grow in him which is the heade, y is to wete Christe, in whom the whole body compacte and knyt by euery ioynte ministering one to an other according to y<sup>e</sup> acte and working of euery part in his measure, maketh the encrease of the bodye for the edifyinge of himselfe in charytie. And in another place he biddeth euery man to beare one anothers burden, because we be mebers one of another. Loke the whether they pertain vnto this bodye whom

Every member hath his occupation necessary to the profit of the soul.

The namour weapon

whom hearest speaking euery where after this maner, it is my god, it came to me by heritance, I possesse it by righte and not by fraude, why shall not I vse it and abuse it after my owne minde: why shuld I geue them of it any deale at all to whom I owe nothing: I spill, I wast, I destroye, that whiche perisbeth is myne owne, it maketh no matter to other. This member complayneth & grinneth for hunger, and thou spwest vp partridges. Thy naked brother shivereth for colde: & with thee so great plenty of raymēt is corrupt with mothes and with long lying. One nights dislinge hath lost thee a thousand peccs of golde, while in the meane season some wretched wenche (næde cōpelling her) hath set forth her chastyty to sel, & is become a common harlot, & thus perisbeth the soule for whom Christe hath bestowed his lyfe. Thou saist againe, what is y to me. I entreat that which is mine after mine owne fashion: & after all this with this so corrupt a minde, thinkest y thy self to be a christen mā, which art not once a man verely: thou herest in y presence of a great multitude the good name of fame of this of y mā to hurt, y holdest thy

of a christian Knight.

thy peace, or peradventure reioycest and  
art wel content with the backbiter. Thou  
sayest I woulde haue reprocued him yf  
those things which were spoken had per-  
tained to mee, but I haue nothinge a doe  
w<sup>th</sup> him which was there slandered. What  
to conclude, thou hast nothing a doe with  
the body, if thou haue nothing a doe with  
the member, nether hast thou ought to doe  
with the head, verely if the body nothing  
pertaine to thee. A man (say they now a  
daies) with violence may defend and put  
back violence, what the Emperours  
lawes permit I pas not thereon. This I  
maruaile how these voices came into the  
maners of christen me, I haue hurt him,  
but I was prouoked, I had leuer hurte  
than be hurt. Be it, mans lawes mai not  
punish that which they haue permitted.  
But what wil the Emperour Christ do,  
if thou begile his law which is wyten in  
Mathew: I commaund you (sayth Christ  
there) not once to withstand harme: but  
if a man shall geue thee a blowe one the  
right cheeke, offer to him also the other.  
And whosoener wyll striue with thee in  
lawe, and take from thee thy cote, yeld to  
hym also thy cloke or mantell. And whoso-  
euer

Desire not  
vengeance.

soeuer shall compell thee to go with him  
 one myle, go w him two mo other. Love  
 your enemies, and do good to them which  
 hate you, and pray for them whiche per-  
 secute you and pyke maters against you,  
 that ye may be the sonnes of your father  
 which is in heauen, which maketh the  
 sun to rise vpon good and euill, and send-  
 eth rain vpon iust and vniust. Thou an-  
 swerest, he spake not this to me, he spake  
 it to his apostles, he spake it to perfit per-  
 sons. Hardest thou not how he saide, that  
 ye may be the sonnes of your father: if  
 rare not to be the sunne of God, that law  
 pertaineth not to thee. Neuertheles he is  
 not good verely yf wold not be perfit: hark  
 also another thing: if yf desire no reward  
 the comendement belongeth not to thee:  
 for it foloweth. If ye loue the which loue  
 you, what reward shal ye haue: as who  
 shuld say none: for surely to do this thing  
 is not vertu: but not to do it, is mischise.  
 There is det of neither side wher is iust  
 recompence made of both sides. Heare  
 Paule the great counsailour and inter-  
 pretour of Christes law. Blisse (saith he)  
 them that persecute you: blisse them, and  
 curse them in no wise, rendering to no

This is  
 spoken to al  
 Christen  
 men.



man euyl for euil. If it may be as much  
in you is, hauing rest and peace with  
men, not defending your selfe my best  
loued brethren, but geue place & with-  
stand ye not wrath, for it is written. The  
raunce shall be reserved to mee, and I  
will quite the saith our lord. But if thine  
enemye shall be hongerye, geue to hym  
meate, if hee bee a thyrste, geue to hym  
drinke: for yf thou do this, thou shalt heap  
foules of fier vpon his head. Be not over-  
come of euill, but overcome euill in good-  
nes. What shal then folow sayst thou, if  
I shall with my softnesse northe vpon the  
happishnes or malice & froward andaci-  
ous of an other man, and in sufferinge an  
iniury prouoke a new? If thou can  
without thine owne euil either auoid or  
not by euyl, no man forbiddeth thee  
to doe it: but yf not, looke thou saye not  
it is better to doe than to suffer. Amend  
thyne enemye if thou can, eyther la-  
uge hym with benyfites, or overcome  
hym with meeknesse. If that helpe  
not, it is better that the one perishe  
than both: it is better that thou ware  
thyselfe with the lucre and advantage of pa-  
tience, than that whyle eyther to other  
ren-

To a chris-  
ten man it  
is better to  
suffer than  
to doe.

## The handsome weapon

**The decree  
of christian  
men.**

rendreth euyl, both be made euyl. Let this therfore be a decree among christian men, to compare with all men in loue, in meeknesse, and in benyfites, or doyng good: but in stryuing, hate, or backbyting, in rebukes and iniury, to geue place eue to them that be of lowest degree, and that with good will. But he is vnwoorthye to whom a good tourne should be done, or an euyl forgiven, yet is it mete for thee to do it, and Chyiste is woorthye for whose sake it is done. I wyll neither (say they) hurt any man neither suffer my selfe to be hurt: yet when thou art hurte, see thou forgene the trespassse with al thy heart, prouiding alwaies that nothig be which any man shoulde remit or forgene vnto thee. Bee as ware and dilygent in auoyding that none offence or trespassse procede from thee, as thou art easie and ready to remit an other mans. The greater man thou art, so much the more submit thy self, that thou in charitie applye thy selfe to al men. If thou come of a noble stock, maners woorthye of Chyiste shal not dishonour, but honour the noblenesse of thy birth. If thou be cunning and well learne, so much the more soberly suffer

**Offences  
must be ge-  
uen.**

**A Gentill  
man.**

**A cunnynge  
man.**

and

## Of a christian Knight.

and amid the ignorance of & unlearned.  
The more is committed & lent to thee, the  
more art thou bound to thy brother. Thou  
art rich, remembꝛe thou art the dispenser  
not the Lord, take hede circūspectly how  
thou entreatest the common good. Belee-  
uest thou that propriety was prohibite &  
voluntary pouerty enioyned to monkes  
only? Thou art disceined, both pertaine  
to all christen men. The law punisheth  
thee if thou take away any thing of an-  
ther mans: it punisheth not if thou with-  
draw thine owne frō thy needy brother.  
But Christ will punish both, If thou be  
an officer, let not the honour make thee  
more fickle, but let the charge make thee  
more diligent and fuller of care. I beare  
(saist thou) no office of the church, I am  
not a shepherd or a bishop. Let vs graunt  
that, but also thou art not a christe man  
like thou of whence thou art, if thou be  
not of the church. So greatly Christe is  
commē into contempt to the world, that  
they think it a goodly & excellent thing to  
haue nothing to do with him: and that  
so much the more every man shoulde be  
displeased & more coupled he were to him.  
Perest thou not daily of the lay persons

3 recte m.

Pouerty is  
not enioyned  
to monkes  
only.

## The hantome weapon

at their fury the names of a cleрке, of a  
priest, of a monk, to be cast in our teeth  
in steede of a sharp and cruel rebuke, say  
ing thou cleрке, thou priest, thou monk  
that thou art, & that is done utterly with  
none other mind, with none other voice  
than if they should cast in our teeth in-  
cest or sacrilege. I verely meruaile why  
they also cast not in our teeth baptisme  
why also they object not against vs with  
the sayings the name of christ as an ob-  
probrious thing. If they said an enel clerk  
an vnworthy priest, or an unreligions  
monke, in y they might be suffered as we  
which note the manners of the persons,  
and not despise the profession of vertue.  
But whosoever counteth to their glorie  
and prayse y deflouring of virgins, good  
taken away in war, money either won  
or lost at dice, or other chance, & haue no  
thing to lay against an other man more  
spiteful or obprobrious, or more to be  
shamed of, than the names of a monke or  
a priest. Certainly it is easi to coniecture  
what these, in name onely christen men  
iudge of Christ. There is not one lord of  
the bishops, and an other of the temporal  
officers: but both be vnder one, and to the  
same.

time, b  
loke an  
ly, eit  
toban  
ter the  
niakie,  
monia  
to obt  
comm  
wealt  
them,  
office  
Whou  
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W a  
150



## of a christian Knight.

time, both must geue accomptes. If thou  
loke any other where, saue vnto him on-  
ly, either whan y receivest the office, or  
whan y ministrer it, it maketh no ma-  
ter though the world cal thee not a simo-  
niack, he surely will punishe thee as a si-  
moniack. If thou labour & make means  
to obtaine a cōmon office, not to profit in  
common, but to provide for thine owne  
wealth priuately, & to aduenge thy self of  
them, to whom thou owest a grudge, thy  
office is bribery or robbery afore God.  
Thou hunttest after theues, not that hee  
should receiue his owne y is robbed, but  
lest it should not be w<sup>th</sup> thee which is with  
the theues. How much difference I pray  
thee, is there between the theues & thee,  
except peraduenture that they be y rob-  
bers of marchants, & thou the robber of  
robbers. In conclusion, except y beare  
thine office with this minde, that thou be  
ready, & that with the losse, I wil not say  
of thy goodes, but of thy life, to defende  
that which is right, Christe wil not ap-  
proue thy administration. I will adde  
also an other thyng of the mynde, and  
iudgement of Plato. No man is worthy  
of an office, which is gladly in an office.

afimoniacke

A pte  
note for  
scribes and  
other offi-  
cers.

## The handsome weapon

He is wor-  
thy to be an  
officer  
which is in  
office  
against his  
will.

Christ is  
Lord both  
of lay men  
and also of  
priestles.

Desire but  
that which  
is right.

If thou be a prince, beware lest these peo-  
rilous witches, the voyces of flatterers  
enchaunt o: be witche thee. Thou art a  
Lord, ouer the lawes thou art free, what  
soeuer thou dost is honest, to thee is aw-  
full whatsoeuer thou list. Those things  
pertaine not to thee, which are preached  
daily of priestles to the common people,  
yea but think thou rather which is true,  
that ther is one mayster ouer all men, &  
he is Christ Iesus, to whom thou ough-  
test to be as like as is possible, to whom  
thou oughtest to confirme thy self in all  
things, as vnto him certainly whose au-  
thoriti o: rome y bearest. No man ought  
to folow his doctrine moze straitly than  
thou of whome he will aske accomptes  
moze straitly than of other. Thinke not  
forthwith y to be right which thou wilt,  
but onely will thou which is right, what  
soeuer may be filthy to any man in the  
world, see y think not y an honest thing  
to thee, but in no wise permit to thy self  
any thing, which is vsed to be forgiven  
& pardoned among y commo sort. What  
which in other men is but a small tres-  
pas, think in thy self to be a great outra-  
gious excesse. Let not thy riches greater  
than

## of a christian Knight.

than the riches of the common people,  
hinge vnto the honour, reuerence & dig-  
nity, fauour, and authoritie: but let thy  
maners be better than y<sup>e</sup> manners of the  
common people vtterly deserue the. Sus-  
fer not the common people to wonder at  
those things in thee, wherewith are pro-  
uoked & entised the very same mischei-  
uous dooers, which y<sup>e</sup> punishest daily. Take  
away this wōdring & praise of riches, &  
wher be thæues, wher be oppressours of  
the common welth, wher be cōmitters  
of sacrilege, wher be errāt thæues & rob-  
bers oꝝ reuers: take away wondring at  
voluptuousnes, & where be rauishers of  
women, where be adulterers: As often as  
y<sup>e</sup> wilt appeare somewhat according after  
thy degre amōg thy frends & subiectes,  
oꝝ thē ouer whom y<sup>e</sup> bearest office, some  
oꝝ authoritie, opē not thy riches and trea-  
sure to the eyne of foolish persons, whan  
thou wilt seme somewhat welthy, shewe  
not in boast y<sup>e</sup> riotous example of expēce,  
& voluptuousnes. First of all let thē lern  
in thee to dispise such thinges, let them  
lern to honour vertue, to haue measure  
in price, to reioice in tēperaūce, to geue  
honour to sobye lowlines, oꝝ mekenesse.

The honestie  
of good  
maners.

¶ .ij.

Let

## The handsome weapon

Let none of those things be seene in the maners and conuersacion, which thyne authorite punisheth, in the maners and conuersacion of y<sup>e</sup> people. Thou shalt banish euell dedes in the best wise, if men shall not se riches and voluptuousnes, the mater & ground of euell dedes to be magnified in thee. Thou shalt not dispise in comparisen of thy selfe any man, no not the vilest of y<sup>e</sup> lowest degree, for common and indifferēt is y<sup>e</sup> price wherwith ye both were redemed. Let not the noise of ambiciō, neither fircenes, neither weapons, nor men of thee gard defend the frō rōcempt, but purenes of liuing, grauity, maners vncoꝛrupt and sound from all maner vices of the common people. Nothing forbiddeth (in bering rule) to kepe the chief rōme, and yet in charity to discern no rōme. Think bearing of rōme or rule to be this, not to excel and go befoꝛe other men in haboundance of riches, but to profit all men as much as is possible. Tourne not to thine owne profit things which are common, but bestowe those things which be thine owne, and thine owne selfe altogether vpon the common wealth. The cōmon people oweth very many

The rule of  
christen  
princes.



Of a Christian Knight.

many thinges to thee, but thou owest all  
things to them. Though thine eares be  
compelled to suffer names of ambition,  
as most mighty, most christened, holines  
and maiesty, yet let thy minde not be  
known of the, but refer all these things  
into Christ, to whom onely they agree.  
Let the crune of treason agaynst thyne  
owne person (which other with greates  
words make an hainous offence) be cou-  
ted of thee a very trifle. He violateth the  
maiesty of a prince in dede, which in the  
princes name doth any thing cruelly, vi-  
olently, mischeuously contrary to right.  
Let no mans iniury moue the les than y  
which pertaineth to thee priuately. Remem-  
ber y art a comon person, & y thou ough-  
test not to think but of that which is com-  
mon. If y haue any courage with thee and  
redines of wit, consider with thy selfe  
not how great a man thou art, but how  
great a charge thou bearest on thy back:  
& the more in iopardy thou art. so much  
the les fauour thy selfe, fetching ensam-  
ple of ministring thine office, not of thy  
predecessors, or els of flatterers, but of  
christ: for what is more vnershable, than  
a christe prince shuld set before him for

The maiesty  
of a  
prince.

The man-  
ner, and  
forme of be-  
ring rule  
must be set  
of Christ.

## The hanlome weapon

an ensample. Hanniball, great Alexander  
Cesar, or Pompey, in the which same per-  
sones whan he can not attaine some cer-  
tain vertues, he shall counterfaite those  
things mooste chiefly, which onely were  
to be refused & avoided. Let it not sozth  
withal betaken for an ensample if Cesar  
had done any thing lauded in histories,  
but if he haue done any thing which ba-  
rieth not from the doctrine of our Lorde  
Jesu Chyiste, or els be such, y though it be  
not woorthy to be counterfaieted, yet may  
it be applied to the study or exercise of  
vertu. Let not an whole empire be of so  
great valure to the, y y woldest wittingly  
once bow from the right, put of that ra-  
ther than thou shouldest put of Chyiste.  
Doubt not Chyiste hath to make thee a  
mendes for th'empire refused, a far bet-  
ter thing than the empire. Nothing is so  
comly, so excellēt, so glozious vnto kinge  
as to draw as nigh as is possible vnto  
the similitude of the highest kinge Jesu,  
which as he was the greatest, so was he  
also the best. But that he was the grettest  
that dissimbled he, and hid secret here in  
earth, y he was the best; that had he le-  
uer we shuld perceiue & seele, because he  
had

What is  
comly for  
princes.

Chyiste is  
greatest. he  
is also the  
best.

## of a christian Knight.

had leuer we should counterfai t that he  
denyed his kingdome to be of t his world  
when he was lord of heauen & earth also.  
But the princes of the Gentiles vse do-  
minion vpon them. A chrylsten man exer-  
cise th no power ouer his, but charytyp, &  
he which is the chiefest, thinketh himself  
to be minister vnto al mē, not maister of  
lorde, wherfore I maruaile the moze a  
great deale, how these ambitious names  
of power & domynion were brought in,  
euen vnto the very Popes and bishops, &  
that our diuines be not ashamed no lesse  
vndiscretly than ambitiously to be called  
euery where our maisters, whan Christ  
had his disciples, that they should not  
suffer to be called ether lords or maisters  
for we must remember y one is in hea-  
uen both Lorde & maister Christe Iesus,  
whiche is also head vnto vs all. Apostle,  
shepherde, Bisshop, be names of office, or  
seruice, not of domynion and rule. Pope,  
Abbot, be nantes of loue, not of power.  
But why enter I into that great sea of y  
comon errours: vnto whatsoever kynde  
of mē he shal turne himself, a very spiri-  
tull man shal se many things which he  
may laugh at, and mo which he ought to  
wepe

The clergy  
is touch-  
ed  
of ambition  
and vaine  
rules of  
names.

The names  
of office.

## The hantome weapon

woepe at, he shal se very many opinions  
to far corrupt & varying from y<sup>e</sup> doctrine  
of Christ both far & wide. Of the which a  
great part springeth ther hence, that we  
haue brought euē into christendō a cer-  
taine worlde, & that which is read of the  
world amonge the olde diuines, men of  
small learning now adayes refer to them  
which be not monks. The worlde in the  
gospel with the Apostles, with S. Au-  
gustine, Ambrose and Hierome, be called  
infidels, strangers from the faith, the e-  
nemies of the crosse of Christe, Blasphē-  
mers of God, they that are such care for  
to morrow and for the time to come, for  
whosoever mistrusteth Christe, neyther  
belæue on him, thei be thei which fight &  
strive for riches, for rule, for wordly plea-  
sure, as men which blinded w<sup>th</sup> delusions  
of sensible thigs, set their minds & whole  
affections vpon iapparent good things,  
in steede of very good things. This worlde  
bath not knowne Christ the very & true  
light. This worlde is altogether set on  
mischiefe, loueth hymselfe, lyueth to hym  
selfe, studieth for him self & for his owne  
pleasure, and al for lack he bath not put  
vpon him Christ, which is very and true  
cha



of a christian knight.

charytie. fro this world seperated christ  
not his apostles onely, but al men, who  
soeuer and as many as he iudged worthy  
of him. After what maner then & fashio  
I pray you, do we mingle with chrissten  
dom this world euery wher in holy scrip  
ture condemned: and with the vaine  
name of the worlde, fauour, flatter, and  
maintaine our owne vices? Many Doc  
tours and teachers augment this pesty  
lence, whiche corruptinge the worde of  
god (as Paule sayeth) wreste and fashio  
his holy scripture accordinge to the ma  
ners of euery time, whan it were more  
conuenient y<sup>e</sup> the maners shuld be adze  
sed & amended by y<sup>e</sup> rule of his scripture.  
And no mischeuouser kinde of flattering  
berely is there, than whan w<sup>th</sup> the words  
of the Gospel and of the Prophetes we  
flatter the diseases of the minde, & cure  
them not. A prince heareth all power is  
of god: so<sup>r</sup>thwith (as y<sup>e</sup> p<sup>r</sup>ouerb saith) his  
combe riseth, why hath y<sup>e</sup> scripture made  
thee high o<sup>r</sup> swellinge in minde, rather  
than circumspect and careful? Thinkest  
thou that God hath committed to thee an  
empyre to be gouerned, & thinkest thou  
not that the same wil require of thee a

strait

All power  
is of God.

## The handsome weapon

**Thou shalt  
not haue  
two cotes.**

**In new or-  
der of cha-  
rity.**

strate rekeninge of the ordyng thereof  
The couetous man hereth it to be forbiden  
vnto chryſten men to haue two cotes at  
once. The diuine interpreteth the ſecond  
cote to be whatſoever ſhould be ſuperfluous  
& more than ynough for the neceſſity  
of nature, & ſhuld apertain to the diſeaſe  
of couetouſneſſe: that is very well (ſaith  
the groſſe fellow) for I yet lack verie ma-  
ny thinges. The naturall wiſe man, and  
colde from charity, heareth this to be the  
order of charity, y thou ſhuldeſt regard &  
ſet more of thine owne mony, than of an  
other mans, of thine owne lyfe, than of  
another mans, of thine owne ſame, than  
of another mans. I will therfore ſaith he  
giue nothing, leaſt peraduenture I ſhuld  
lack my ſelf. I wyl not defende an other  
mans good ſame or good name, leaſt mine  
owne be ſpotted therbi. I wil forſake my  
brother in ieopardy, leaſt I my ſelf ſhuld  
fall in perill alſo. To ſpeak ſhortly, I will  
liue altogether to my ſelf, that no incom-  
modity come to me for any other mans  
cauſe. We haue alſo lerned, if holy men  
haue done any thing not to be counterfel-  
ted or ſolowed, to take onely of them and  
draw it into the enſample of lvyng.

Adulter

Of a Christian Knight.

Adulterers & murderers flatter & claime  
 themselves with the example of David.  
 Such as gapeth after worldly riches lay  
 against vs for they excuse riche Abra-  
 ham. Princes which count it but a sport  
 or pastime euery where to corrupt & de-  
 file virgins, number & reckon by, to cloke  
 their vice, the queenes and concubines of  
 Solomon. They whose belly is their God,  
 laith for their excuse the drunkenness of  
 Noe. Incestes which pollute their owne  
 kinswomen, cloke and couer their filthi-  
 ness w<sup>th</sup> the ensample of Loth, which lay w<sup>th</sup>  
 his owne daughters. Why turne we our  
 eye from Christ to these men? I dare be  
 holde to say that it ought not to be coun-  
 terfeited & folowed, no not so much as in  
 the Prophets or Christes apostles v<sup>er</sup>e-  
 ly, if any thing swarue or wyre from the  
 doctrine of Christ. But if it delite men so  
 greatly to counterfeit holy sinners, I do  
 not gainsaye them, so that they counter-  
 feit them whole & altogether. Thou hast  
 folowed David in adulterye, much more  
 folow hym in repentance. Thou haste  
 counterfeited Mary Magdelyne a sinner,  
 counterfayte her also louinge muche,  
 counterfeited her wepyng, counterfayte  
 her

in the  
 of  
 .

Nothing  
 ought to be  
 counterfeited  
 w<sup>th</sup> h<sup>is</sup>  
 v<sup>er</sup>y from  
 Christ.

## The handsome weapon

her casting her selfe downe at the fete of  
 Jesu. Thou hast persecuted the church of  
 god, as Paul dyd; thou hast forsworne the  
 selfe as Peter dyd. Se lyke wise that thou  
 stretch forth thy necke for the faith and  
 religion of Christ, after the ensample of  
 Paule, and that thou feare not the crosse  
 no more than Peter. For this cause God  
 suffereth euen great and right excellent  
 men also to fall into certaine vices, that  
 we whan we haue fallen, should not dis-  
 payre: but with this condicion, yf that  
 wee, as wee haue bene their felowes in  
 sinning and doing amis, euen so will be  
 their companions and partners in the a-  
 mending of our sins and misdoings. Now  
 do we greatly praise and magnifie that  
 same thinge whiche was not to be coun-  
 terfayted & folowed, and certaine things  
 whiche were well done of them, wee do  
 depraue and corrupt, after the maner of  
 spiders sucking out the poyson onely, yf  
 any bee therein, or els tourminge euen  
 the holsome iuce also into poyson to our  
 selues. What doth Abrahams ensample  
 belonge to thee, which makest of thy mo-  
 ner thy God? Because he was enriched  
 with the increase of cattell. (GOD was

We tourne  
 good things  
 so euill.

spiders  
 and of idgna  
 - m m m m m  
 d id d d d  
 A conetras  
 man folo  
 withnot  
 Abraham.

king



## Of a Christian Knight

long his substance and goodes prosperously to multiply) and that in the olde law, which was but carnall: shall it therefore be lawfull to thee which art a christen man, by right or wrong, by hoke or croke, from whence soeuer it be, to heape together the riches of Cresus which thou mightest either euill spend and lewdely wast, or els (which is a great deale worse) heape and bury most couetously, deepe in the ground. How little Abraham eyeset his minde vpon his goodes and riches, which came to him aboundantly by their owne accorde, euen this thing may be an euident token and profe, that without delay at the voyce of God commaunding him, he brought forth his onely sonne to be slaine. How much thinkest thou despised he his dromes of Dren: which despised euen his owne summe? And thinkest thou which dreamed nothing else but of filthy lucre and aduantage, which praised and testest by nothing but onely money, which art ready as soone as there chaunce any hope of lucre, be it neuer so little, eyther to deceiue thy brother, or to let Christ at naught, that there is any similitude or like thing betwene thee and Abra-

**Crested**

to married  
and to have  
resp. to the  
situation  
brother (log  
agency, etc.)  
- 1914-15

Abraham: The simple & innocent wenches the daughters of Loth, whā thei beheld al the region round about on euery part brenning and flaminge with fire, & supposed that it which was than in sight afore their eie had ben al y whole world and y no man was preserued from that so large and wastful fier: but onely their selues, lay priuely & by stekth with their owne father, not of a filthye but vertuous & holy purpose, y is to wit, least none issue of mankinde should haue remained after them, and that when this pcepte of God (grow and multiply) was as yet in ful vigour & strength. And darest thou compare thy filthye and prodigious voluptuousnes and lechery, with the deeds of these wenches: Nay I wold not doubt to count thy matrymonye not so good as their incest committed with their father if in matrymony thou doest not study for yssue, but to satisfie thyne owne voluptuous appetys or lust. ¶ David after so many excellent and noble ensamples of vertue and good lyuing shewed, fell once into adultery, by occasion and oportunitie giuen him: and shal it be lawfull therefore to thee strayghtway at thy libertie

The ml f.  
 derdes of  
 As of ho  
 ly men wee  
 passe: farre  
 from wales  
 and that ma  
 ny waies.

of a christian Knight.

to roll, walter and tumble from house  
to house in other mens beds all thy life  
long: Peter once for feare of death denied  
his mayster Christ for whose sake after  
ward he died with godd will: Shall it be  
lawfull thinkest thou to thee to forsweare  
thy selfe for every trifle: Paule sinned not  
purposely & for the nonce, but fel through  
ignozaunce: whan he was warned and  
taught, he repented forthwith, and came  
into the right way. Thou both ware and  
wise, and seing what thou dost, wittingly  
and willingly continuest from youth  
to age in vices and sinnes, and yet by the  
ensample of Paul strokest y<sup>e</sup> thine owne  
head. Mathew beinge commaunded but  
with one word, without any tarying, at  
once vtterly forsoke al his office of recei-  
uing custome or tollage: but art thou so  
sworne and married to thy money, that  
neither so many ensamples of holy men,  
neither the Gospelles so often heard, nor  
so many preachings can deuorce or pluck  
thee from it. The Bysshops say vnto me,  
saint Augustine (as it is redde) had two  
honderayne Ladies or Concubines: yea  
but he than was an heathen man, and  
he be nourished by in chrystendome: he

Sainte au-  
gustine is  
excused he  
had but one  
at once.

L.

was

was yonge, and our heades be hoare for  
age. A worshipfull comparison, because  
that he being yong, and also an heathen  
man, to auoide the snares of Matrymo-  
ny, had a listell wenche in steede of a wife,  
and yet to her which was not his wife,  
kept he the promisse of wedlocke. Shall  
it be therfore the les shame for vs chri-  
stē men beinge olde, beinge priestes, yea be-  
ing byshoppes, to be all together spotted  
and filed in euery puddell one after ano-  
ther of bodily lustes? Farewell good ma-  
ners whan we haue geuen to vices the  
names of vertues, and haue begone to be  
more wily and subtile in defending our  
vices, than diligent to amend them, most  
specially whan we haue learned to nou-  
rish, to vnderset, and to strength our fro-  
warde opinions, with the helpe and ayde  
of holy scripture. Thou therfore my most  
swete brother (the common people alto-  
gether set at naught with their both opi-  
nions and daeds) purely & holy haste thee  
vnto the chriſtē sect. Whatsoever in this  
life appereth to thy sensible powers ey-  
ther to be hated or loued, al y for the loue  
of pity & vertuous life indifferētly despi-  
sed, let Christ only to y be sufficient, y on-  
ly autour both of true iudging, and also of



## of a christian Knight.

blessed lining. And this verely the world  
thinketh to be pure folishnes & madnes  
neuer thelesse by this folishnes it pleseth  
god to saue them which on him beelene.  
And he is happely a foole, that is wise in  
Christ: and he is wofully wise, that is fo-  
lish in Christe. But hearest thou, as I  
would haue thee to vary strongly from y  
comon people, so I would not y thou sho-  
wing a point of currishnes, shouldest eue-  
ry wher bark against the opiniōs & dedes  
of other mē, & with authority condemne  
them prattell odiously against all men:  
furiously prech against the liuing of eu-  
ry person least y purchase to thy self two  
enils togetherr. The one that y shouldest  
fall into hate of all men: the other, that  
whan y art hated thou shouldest doo good  
to no man. But be thou all things to all  
men, to win all men to Christ, as much  
as may be (pity not offended) So shape &  
fashio thy self to all mē outwardely, that  
within thy purpose remain sure, stedfast  
& unmoued. Withoutforth let gentilnes  
courteis language, softnes, profitablenes,  
allure and entice thy brother, whom it is  
mete with faire meanes to be induced to  
Christ, and not to be feared w cruelnes.

A man may  
not bark eu-  
ery wher a-  
gainst the  
dedes of o-  
ther men.

## The handsome weapon

In conclusion, that which is in thy brest is not so greatly to be rozed forth with cruel words, as to be declared and vttered with honest maners. And againe y<sup>e</sup> oughtest not so to fauour y<sup>e</sup> infirmity of y<sup>e</sup> common people, that thou durst not at a time strongly defend y<sup>e</sup> verity with humanity men must be amended and not deceiued.

¶ The vii. rule Cap. xvi.

We must  
still be cly-  
ming. yea  
though we  
despaire to  
attayne to  
the top.

**M**oreouer if through infancy and feeblenes of minde we can not as yet attain to these spiritual things, we ought neuerthelesse to studye not the fluggerher one deale, that at the leaste we may draw as nigh as is possible. Now be it, y<sup>e</sup> very and cōpendious way to felicity is if at once we shall turne our whole minde to the contemplaciō & beholding of celestial things so feruently, that as the body bringeth w<sup>th</sup> him his shadow, euē so y<sup>e</sup> lōue of Christ, the lōue of eternal things & honest may bring w<sup>th</sup> him naturally, y<sup>e</sup> lothsomnes of things caduk and transitory, & the hate of things filthy. For either necessarily foloweth y<sup>e</sup> other: & the one with the other either agmenteth or minisbeth. As much as thou shalt profit in the lōue of christ, so much shalt thou hate y<sup>e</sup> world. The more thou shalt lōue & set by things

## of a christian Knight.

inmisable, the moze vile shall war things  
daine & momentany. We must therfore  
doe even that same in the disciplin of ver-  
tue, which Fabius counseileth to be done  
in sciences oꝝ facultes of learning, that  
we at once, pzece vp to the best. Which  
thing yet if thzough our owne faute will  
not come to passe, the next of all is, that  
we at the lest may by certaine naturall  
pꝛudence abstaine from great vices, and  
kepe our self (as much as may bee) whole  
& sound, to y<sup>e</sup> beneficēce of god. For as that  
body is nere vnto helth, which (though it  
be wasted) is free yet & out of the danger  
of noisome humoꝝ: enō so is that minde  
moze receivable of y<sup>e</sup> benefit of god, which  
is not yet inquinate oꝝ defiled with grie-  
uous offences, though shee lacke yet true  
pꝛerfit vertue. If we be to weake to fo-  
low the Apostles, to folowe the martyrs,  
to folow the virgins, at the lesse way let  
vs not commit that the Ethnikes oꝝ He-  
then men should seme to ouer run vs in  
this plaine oꝝ listes. Of the which very  
many, whan they neither knewe God,  
whom they should drede, neither beleued  
any hell, whom they should feare: yet de-  
termined they, that a man ought by all  
craftes to auoyde and eschewe filthynesse

If thou can  
not counter-  
saite holy  
saintes be  
not yet infe-  
rior to the  
then men.

## The handsome weapon

**Ponder in  
thy minde  
incommodi-  
ties of sin.**

so: the thinge it selfe. In so muche  
that many of them chose rather to suffer  
the losse of fame, losse of goodes, inconclu-  
sion to suffer losse of life, than to departe  
from honesty. If sin it selfe be such a ma-  
ner thinge, that so: no commodities or in-  
commodities proffered to man, it ought  
to be committed: certainly if neyther the  
iustice of God feare vs, neither his bene-  
ficence discourage vs, and moue vs to the  
cōtrary, if no hope of immortality or fere  
of eternal paine call vs back, or els if the  
very naturall filthines of sin withdraw  
vs not, which could withdraw the mynds  
of the very gentils, at the least waye  
let a thousand incommodities which ac-  
company a sinner in this life, put a chris-  
ten man in fear, as infamy, losse or waste  
of goodes, pouerty, the contempt and hate  
of good men, greefe of minde, vnquietnes  
and torment of conscience most misera-  
ble of all, whiche though many feele not  
now presently, either because they be  
blinded with dulnes of youth, or made  
drunk w<sup>th</sup> the voluptuousnes & pleasure of  
sin, yet shal they fele it hereafter: & plain-  
ly the later it happeneth, so much & more  
vnhappely shall they fele it, wherfore  
yong m<sup>r</sup> most specially must be warned



## Of a christian Knight.

and exhorted, that they would rather be-  
lieve so many authors, that this is the ve-  
ry nature & property of sin in dede, than  
to miserable & wofull experience lerne it  
in themself. And that they wold not con-  
tamine nor deale their life, before they  
knew surely what life ment, if Christ be  
to that vile, to whom y<sup>e</sup> art so costli, at the  
least way for thyn owne sake refraine thy  
self from filthy things. And though it be  
very perillous to tary any while in this  
state, as between thre waies (as it is in y<sup>e</sup>  
prouerbe) neuertheles vnto them which  
can not as yet clyme vp to the pure, per-  
fit, & excellēt vertue, it shal not be a littell  
profitable to be in y<sup>e</sup> ciuill or moꝛall ver-  
tues, rather than to run hedlong into all  
kynd of vices & vncleynlines. Here is not  
the resting place & quiet heauē of felicity  
but frō hence is a shorter iourney & an e-  
sier stair vp to felicity. In the mean sea-  
son so; all y<sup>e</sup>, we must pray god, y<sup>e</sup> he will  
bouchsafe to pluck vs vp to beter things.

The viii. rule. Cap. xvii.

[If the stozme of temptation shal ryse  
agaynst thee some what thicke and gre-  
noullye, begin not forth with all to bee  
discontent with thy self, as though for y<sup>e</sup>  
cause

Here that  
is in ciuill  
or moꝛall  
vertues.

Liij.

## The handsome weapon

cause God either cared not for thee, or fa-  
uoured thee not, or that y<sup>e</sup> shouldest be but  
an easy christen man, or els y<sup>e</sup> lesse perfit;  
but rather geue thāks to god, because he  
instructeth thee as one which shalbe his  
heire in time to cōe, because he beteth or  
scorgeth thee as his most singular beloued  
sun & proueth thee as his assured friend. It  
is a verigreat token, a mā to be reieced frō  
the mercy of God whan he is vered with  
no temptacions. Let come to thy minde  
the apostle Paule which obtained to be ad-  
mitted and receiued vnto the ministers  
of y<sup>e</sup> third heuen, yet was he beaten of the

**T**emptaciō aungel of sathā. Let come to remēbrance  
is a signe y<sup>e</sup> the friend of God lob: remember Ierom  
God loueth Benedict, Fraunces, and with these innu-  
merable other holy fathers vered & trou-  
bled of very great vices, yf that which y<sup>e</sup>  
sufferest be comen to so great men, be  
cōmen to so many men, as well as to thee  
what cause is ther wherfore thou shouldest  
be smit out of countenaunce, shuldest  
be abashed or fall into dispaire: enforce  
rather and strue that thou mayest ouer-  
come as they did, God shall not forsake  
thee, but with temptation shall cause en-  
crease, that thou maist be able to endure.

## of a christian Knight.

**A** expert capitaine is wont to cause what  
all things are quiet at rest and at peace, that  
watch neuertheless be duly kept: likewise se  
that thou haue alway thy minde watching & cir-  
cumpect against the sodaine assault of thine ene-  
my (for he euer compasseth round about, seeking  
whom he might deuoure) & thou maist be & more  
ready, as sone as he assauleth thee, to put him back  
manfully, to confound him, and forthwith to tread  
vnder foote the head of the pestiferous and popish  
serpent. For he is neuer ouercome, either more easi-  
ly, or more surely & perfectly, than by that meanes.  
Therefore it is a very wise point to dash the yong  
children of Babilon (as sone as they be borne)  
against the Stone, which is Christ, or they growe  
strong and great.

### The x. rule. Cap. xix.

**B**ut the tempter is put back most of al by this  
meanes, if thou shalt either vehemently hate,  
abhorre and desise, and in a manner spurne at him  
straightway whensoever he entreth and moueth  
thee with any temptation: or els if thou pray fer-  
uently, or get thy selfe to some godly occupation,  
setting thy whole minde therunto or if thou make  
answer to the tempter with words set out of ho-  
ly scripture as I haue warned before. In which  
thing verely it shal not profit meanly against all  
kind of temptation, to haue some certaine semen-  
tes prepared and ready, specially those to which  
thou hast sett thy minde to be moued and stirred  
vehemently.

### The xi. rule. Cap. xx.

We must  
euer keep  
watch.

Let tempta-  
cion be hold  
downe at  
the begin-  
nings while  
it is frische.

The chil-  
dren of Ba-  
bilon signi-  
fies subges-  
tion of tem-  
tation, or  
the first mo-  
tions to sin.

Remedies a-  
gainst tem-  
tation.

## The handsome weapon

**R**emember  
thou art a-  
ble to do all  
things in  
Christ.

**The deuill  
of middaye  
is pryde.**

**The nighte  
feare is  
feare lest  
we should be  
ouercome.**

**T**wo dangers chiefly solow good men,  
one least in temptation they geue by  
their hold. An other lest after their victo-  
ry, in their consolacion and spirituall ioy,  
they wax wanton, & stand in their owne  
conceit, or els please themselves. Therefore  
that thou maist be sure, not onely from  
the night feare, but also from the deuill  
of midday: loke whan thyne enemy ster-  
reth thee vnto filthy things, that thou be-  
holde not thine owne feblenes or weak-  
nes, but remember onely that thou canst  
do all things in Christ, which saide not to  
his apostles onely, but to thee also and all  
his members, eue the very lowest. Haue  
confidence, for I haue ouercom y world.  
Againe whensoever, either after thine e-  
nemy is ouercome, or in doing some holy  
work, y shalt feele thy minde inwardly to  
be comforted with certayne priuy delecta-  
cions: then beware diligentely y thou  
ascribe nothing thereof vnto thine owne  
merits, but thank only the fre benefices  
of God for altogether, & holde doune & re-  
fraine thy selfe with the words of Paule,  
sayinge: what hast thou, that thou halte  
not receiued: if thou haue receiued it:  
why reioycest thou as though y hadst not  
receiued it. And so againt this double mis-



## of a christian Knight.

chiefe, shal there be a double remedy, if y  
in the conflicte mistrustinge thine owne  
strengthe doest slee for sucker vnto thy  
head christ, putting thy whole trust of co-  
quering in the beneuolence of him onely  
And if also in the spirituall comforte and  
consolacion y immediatly geue thanks  
to him for his benefice, humbly knowing  
and confessing thine vnworthynes.

The xii. Chap. xxi.

**W**han thou fightest with thine ene-  
mies, thinke it not ynough for thee  
to auoyde his stroke, or put it back except  
thou also take the weapon from him mā-  
fully, and lay therewith againe at the ow-  
ner, killing him with his owne worde.

That shall come to passe on this wise, if  
whan thou art prouoked vnto euill thou  
doe not onely abstaine from sin: but ther-  
of doest take vnto thee an occasion of ver-  
tue. And as poetes elegantlye saine that  
Hercules did grow and was also hardened  
in courage thzough the dangers that lu-  
no put vnto him of displeasure: then like-  
wise geue also attendance, y by the insti-  
gations of thine enemy, not onelye thou  
be not y worse, but rather be made much  
better. Whou art stirried vnto bodeli lust.

know

Of tempta-  
tion make c-  
uer an occas-  
ion of ver-

## The handsome weapon

Let tempta  
cion be euer  
þ renewinge  
of thy holy  
purpose.

know thy weaknesse, & also lay apart some  
what the more of lawfull pleasures & ad  
some encrease vnto chaste & holy occupati  
ons. Thou art pricked vnto couetousnes  
& niggish keeping, encrease almes deedes.  
Thou art moued vnto vaine glozi: so much  
the more humble thy selfe in all thinges.  
And thus shal it be brought about, that e  
uery temptaciō may be a certain renew  
ing of thy holy purpose, & an encrease of  
pitie & vertuous lining. And verely other  
meanes is ther non at al of so great ver  
tue and strength to vanquishe and ouer  
throw our enemy: for he shal be affraid to  
prouoke thee a fresh, least he which reioy  
seth to be the beginner and chiefe captaine  
of wickednesse, should minister an occa  
sion of pitie, vertue and godlynes.

The xiii. rule Chap xxii.

**B**Ut al waye take heede that thou fighte  
with this minde and hope, as though þ  
should be the last fight that euer þ shalte  
haue, if thou get the ouerhand. For it mai  
be that the benignytie of God will geue  
and graunt this rewarde vnto thy vertue  
and noble acte: that thine enemy once o  
uercome to his shame, shall neuer after  
warde come vpon thee againe. A thinge  
whiche we reade to haue happened to di

## of a christian Knight.

ners holy men. Neither beleueth Origene against reason, that when christen men overcome: thā is the power of their enemies minished, whiles the aduersarye once put back manfully, is neuer suffered to returne again to make a fresh bataile. Be bolde therefore in the cōflicte to hope for perpetual peace. But againe after y<sup>e</sup> haste overcome, so be haue thy selfe, as though thou shouldest go againe to fighte streightway, for after one temptaciō, we must looke euer for an other: we may neuer depart frō our harneis & wepōne: we may neuer forsake our standing: we may neuer leaue of watch, as long as we war in the garrison of this body. Euerye man must haue alway that saying of the Prophet in his hert, I wil kepe my standing.

The xiiii. rule Chap. xxii.

**W**E must take very good hede that we despise not any vice as lyght. For no enemy ouercommeth oftener, than he which is not set of. In whiche thinge I perceiue not a few men to be greatly deceiued: for they deceiue themselves, while they fauour themselves in one or two vices which euery mā after his owne appetite thinketh to be venial, & al other greuous abhorreth. A great part of them which y<sup>e</sup>

After one  
bataile we  
must looke  
for another.

Some men  
fauour their  
owne vices

## The hansom weapon

comon people calleth perfit & uncorrupt, gretli desiethe theft, extortion, murder, adultery, incest, but single fornicacion & moderate vse of voluptuous pleasures as a small trespass they refuse not all. Some one man being vnto all other things uncorrupt y<sup>e</sup> nough: is somewhat a good drinker, is in r<sup>e</sup>pot & expenses somewhat wastfull. Another is somewhat liberal of his tong. Another is e<sup>o</sup>mbred w<sup>th</sup> vaniti, bainglori & boasting. At the last what vice shall we lack, if euery man after this maner shal fauor his owne vice? It is an euident token, that those men which fauour any vice at all, shuld not truly possesse y<sup>e</sup> other vertues: but rather s<sup>e</sup>e images of vertues, which eyther nature o<sup>r</sup> bringing vp, finally by custom hath grafted in y<sup>e</sup> mindes of y<sup>e</sup> very gentiles. But he y<sup>e</sup> with christen hatred abhorreth any one vice, must nedes abhorre al. For he whose minde tru charity hath once possessed, hateth indifferently y<sup>e</sup> whole host of euill things, & flattereth not himself so much as in venial sinnes least he might fall a litle & a litle from the smallest to the greatest. And while he is neglygent in light things might fall fro the chiefest things of al. And though thou as yet canst not pluck vp by the rotes the

The Images of vertues.



## of a christian K night.

whole generaciō of vices: neuertheles sō  
what of our euil properties must be pluc  
ked away day by day, & something added to  
good maners. After y maner diminisheth  
o: augmenteth y great hope of Hesiodus.

### Th: xv rule Chap xxiii

I f the labour which thou must take in y  
conflict of temptation, shall feare thee,  
this shalbe a remedy. Se y compare not  
the grief of y fight with the plesure of the  
sinne: but match mee the present bytter  
nes of the fight, with the bitterness of the  
sin hereafter whiche foloweth him that  
is ouerth:ow ne, and than set the present  
sweetnes of the sin whiche entyseth thee,  
with the plesure of the victoꝝ hereafter,  
& with the tranquillytie of mind whiche  
foloweth him y fiteth lustely: and anon  
thou shalt perceiue how vnequall a cōpa  
rison there shal be. But in this thing thei  
which be but litle circumspect ar deceued  
because they cōpare the displeasure of the  
fight, with the pleasure of the sinne, and  
consider not what foloweth the one and  
the other. ffoꝝ there foloweth him which  
is ouercome, grieve both moꝝe painfull a  
great deale, & also of longer continuance  
than he should haue had in time of fight,  
if he had wone the victoꝝ. And lykewise

Daily must  
somewhat of  
our euilles  
be taken a  
way, and of  
good things  
be added.

The bitter  
nes of the  
fight must  
be compared  
w y paine  
which folow  
eth the sin

## The hansom weapon

Whome thou  
sist: what  
it shalbe to  
ouercome.

ther foloweth the conquerours moze  
pleasure by a great deale & of longer en-  
durance than was the pleasure which car-  
ried him into sinne that was ouercome.  
Which thing he shall lightly iudge, that  
hath had the profe of both. But no man  
y is Chyristened ought to be so outrighte  
a colward, though he were daileye subdued  
of temptation: but that he should once at  
the least do his endeuoire to proue what  
thing it is to ouercome tēptaciō. Which  
thing the oftener he shall do, the plea-  
saunter shal y victorie be made vnto him.

¶ The xvi. rule. Cap xxb.

Dispayre  
not though  
thou be o-  
uercome.

**B**ut if at any time it shal fortune thee to  
receiue a deadli wound, beware leaste  
by and by (thy shielde cast away and we-  
pons forsaken) thou yeld thy self to thine  
enemies handes. Which thinge I haue  
perceiued to happen vnto many, whose  
mindes naturallie are somewhat feble &  
soft without resistance, y after they were  
once ouerthrowen, they seaced to wastell  
any moze, but permitted and gaue them-  
self altogether vnto affectiōs neuerthink-  
ing any moze to recouer their libertie a-  
gain. So, to much perillous is this weak-  
nes of spirit, which now & than, though  
it be not coupled w the worst wittes in y

## Of a carnell Knight.

world, yet is it wont to bring to y point  
which is worst of all, to desperation ve-  
rely. Against this weaknes therfore thy  
minde must be afozehand armed w this  
rule, that after we haue fallen into sinne  
not onely we shuld not dispaire, but con-  
terfait bolde men of war, whome not sel-  
dome shame of rebuke and grieve of the  
wound receiued, not onely putteth not to  
flight, but sharpeneth and refresheth a-  
gaine to fight more fierly than they did  
befoze. In like case also, after y we haue  
bene brough into deadly sin, let vs halte  
anone to come againe to our selfe, and to  
take a good hert to vs, & to repaire agayn  
the rebuke & shame of the fall, with new  
courage and lustines of vertue. Thou  
shalt heale one wound soner than many:  
thou shalt easier cure a fresh wound, tha  
that which is now old & putrified. Con-  
fort thy self with y famous verse which  
Demosthenes is sayd to haue vsed. A man  
that fleeth, will yet fight againe. Call to  
remembraunce Dauid the prophet, Salo-  
mon the king, Peter a captain of y church  
Paule the apostle, so great lights of holy-  
nesse, into what great sinnes soz al y thei  
sell, which all peraduerture euen soz this

If fall some  
time coura-  
geth a man  
to wastell  
more strong  
ly.

## The nauome weapon

cause God suffered to fall, least thou whā thou hadst fallen shuldest dispaire. Rise vp again therfoze vpon thy fete, but that quickly, & with a lusty courage, & go to it a fresh, both fierser & also moze circumspecte. It happeneth somtime that deadly offences grow to good men into an heap of pity, while they loue moze seruently, which erred most shamefully.

¶ The xviij. rule.      Cap. xxi.

The crosse  
of Chꝛist.

**B**ut against sondꝛe & diuers assautes of the tempter thine enemy, sondꝛe and diuerse remedies are very mete and conuenient. Neuertheles þe only & cheife remedy, which of all remedies is of most efficacy & strength against all kindes, eyther of aduersity, oꝛ els temptation, is þe crosse of Chꝛist. The which selfe same, is both an ensample to them that go out of the way, and a refreshing to the that labour, & also armure oꝛ harnes to them þe fight. This alone, is to be cast against all maner wepons & darts of our most wicked enemy. And therfoze it is necessary to be exercised diligently ther in, not after the common maner, as some men repute daily þe history of the passiō of chꝛist oꝛ honour the ymage of the crosse, oꝛ wā & thousand signes of it arme all their bo-



## Of a christian Knight.

By round on euery side, or kepe some pece  
of that holy tre layd by at home in their  
house: or at certain houres so tall to re-  
membraunce Chyistes punishment, y the y  
may haue cōpassion & wepe for him with  
naturall affection, as they wold for a mā  
that is very iust, & suffereth great wrong  
vnworthely. This is not the true fruyte  
of that tre: neuertheles, let it in y mean  
season be the milke of the soules, which  
be yonglinges and weake in Chyist. But  
clime thou by into the date tre, that thou  
mayst take holde of y true fruytes therof.  
These be the cheif, if we which be mem-  
bres, shall endeuour our selve to be sem-  
blable vnto our head in mortifyinge our  
affections, which be our membes vpon  
the earth, which thing vnto vs ought not  
onely to be nothing bitter, but also very  
pleasaunt, and seruently to be desired, if  
so be the spirite of Chyist liue in vs. For  
who loueth truely and hertily, that persō  
to whom he reioyceth to be as vnlike as  
may bee, and in liuing and conuersation  
clene contrary? Notwithstandinge that  
thou mayest with the more profyte, in  
thy minde recozd y mistery of the crosse:  
it shalbe houeful that euery man prepare

The very  
fruite of the  
crosse is  
mortifyinge  
of our membes  
that is to  
say of our  
passions &  
affections  
bodily.

The Date  
tree, the tree  
of victorie.

A. y.

vnto

## The narrowe weapon

Affections  
on this wise  
crucified.

Nota.

unto himselfe a certaine way and godly  
craft of fighting and therein diligently ex-  
ercise, that as sone as nede shall require  
it may be ready at hand. Such may the  
craft be that in crucifying of eueri one of  
thine affections, thou maist apply y<sup>e</sup> part  
of the crosse which most specially therto  
agreeth. For there is not at al any maner  
either temptaciō either aduersity, which  
hath not his proper remedy in the crosse.  
As whan thou art tickled with ambition  
of this woꝛld, whan thou art ashamed to  
be had in derision and to be set at naught:  
consider thou than oh most vile member  
how great Chꝛist thy head is, and unto  
what vilenesse hee humbled him selfe for  
thy sake. Whā the euil of enuy inuadeth  
thy minde, remember how kyndely, how  
louingly he bestowed himselfe euery whit  
vnto our vse and profite, how good hee is  
euen vnto the woꝛst. Whā thou art mo-  
ued with gluttony, haue in minde howe  
he drank gal with yfself. Whan thou art  
tempted with filthy pleasure, call to re-  
membꝛaunce how far from all maner of  
pleasure the whole life of thy head was, &  
how full of incommodities, veracion and  
greife. Whan yre prouoketh thee, let him  
come immediatly to thy mind, which like

## of a christian Knight.

a lambe befoze the shearer held his peace  
and opened not his mouth: If pouertye  
wring the euill, or couetousnes disquiet  
thee, anone let him be rolled in thy minde  
that is the lord of all things, and yet was  
made so poze and needy for thy sake, that  
he had not wherupon to rest his hed. And  
after the same maner if thou shalte do in  
all other temptacions also, not onelye it  
shall not be greuous to haue oppressed  
thine affections, but surely pleasaunte &  
delectable, for bicause thou shalt perceiue  
that thou by this meanes art conformed  
and shapen like vnto thy head, and that  
thou dost as it were recompence him for  
his infinite sorowes, which for thy sake  
he suffred vnto the vttermost.

The xxiii. rule. Cap xxvii

**A**nd verelye this manner of remedy,  
though it alone of all remedies bee  
most present and redy, most sure & quicke  
in workinge to them whiche be meanlye  
entred in the way of liuing: neuerthelesse  
to the weaker sort these things also shall  
somewhat profite. If whan affection mo-  
ueth vnto iniquity, than at once they call  
befoze the eyne of the minde how filthy,  
howe abhomyable, howe mischeeuous a  
thing

Consider  
the thinnes of  
sin and the  
dignity of  
man.

## The handsome weapon

thing sin is: on the other side how greate is the dignity of man. In trifles & matters such as skylleth not if all the world knowe, wee take some delyberacyon and aduise ment with our selfe. In this matter of al matters most waigh ty and woorthy to be pondred, befoze the with consent as with our owne hand wytyng we binde our selfe to the fend, shall wee not reckon and accompte with our minde of how noble a crafts man we were made, in how excellent estate we are set, with how exceding great price we are bought, vnto how great felicitye we are called: and that man is that gentell and noble creature for whose sake onely God hath forged the mervailous buyldinge of this world, that he is of the company of Angels, the son of God, the heire of immortality, a member of Christ, a member of the church, that our bodies be the temple of the holy Ghost, our mindes the ymagines & also the secrete habitacions of the diete. And on the other side that sin is the most filthy pestilence & consumption both of the minde and of the body also, for both of them thzough innocencye spryngeth a new into theyr owne naturall kynd, and thzough



## of a christian Knight.

through contagion of sinne both putrye  
fye and rot euen in this world. Sinne is  
that deadly poyson of the most filthy se  
pente, the prestwages of the deuell, and  
of that seruice which is not mosse filthy  
onely, but also most miserable. After thou  
hast considered this and such like with thy  
selfe, ponder wisely and take sure aduise  
ment and deliberacion whether it should  
be wisely done or no, for an apparaunte  
momentany & poisoned littel shoorte plea  
sure of sin, to fall from so great dignitie  
into so vile & wretched estate, fro whence  
thou canst not rid and deliuer thy self by  
thine owne power and helpe.

The xix rule Cap. xxviii.

Furthermore compare together those  
two captaynes by themselves most con  
trary and unlike. God and the deuell, of  
which the one thou makest thyne enemy  
whan thou sinnest, and the other thy  
Lorde and mayster. Through innocen  
cie & grace thou art called into the num  
bre of the frēdes of God, art elect vnto the  
right title & inheritauce of the sonnes  
of God. By sin verely thou art made both  
the bonde seruaunt and sun of the diuel.  
The one of them is that eternall squan  
tayne

¶ liij.

## The handsome weapon

We muste  
haue in  
minde the  
beneficence  
of God, and  
h malificēce  
or vopfance  
of the diuel.

faine and originall patron and true ensample of very & sure beauty of very true pleasure, of most perfite goodnesse ministering himself to al things. The other is father of al mischief, of extreme fylthynesse, of vttermoſt infelicitie. Remember h benefices and goodnesse of thone done to thee, and the euill deedes of y other. With what goodnes hath the one made thee: w what mercy redeemed thee: with what libertye and fredome endued thee: w what tenderneſſe dayly suffereth he & sustaineth thee a wretched sinner, patiently abyding and looking for amendement: with what ioy and gladnes doth he receiue h amended, and whan thou art come again to thy selfe: Contrary to all these thinges with how naturall hate and enuy long ago did the deuill lay await to thy health: Into what greuous & combrous veracion hath he cast thee, & also what other thing ymagineth he dayly but to draw al mankinde with him into eternall mischief. Al these thinges on this side & that side well & substantiallye wayed and pondered, thus thinke with thy selfe: That I vnmindfull of mine originall beginning from whence I came, vnmindfull of so greate and manifolde

## a christian of Knight.

misfolded benefytes, for so small a morsel of  
fayned & false pleasure, unkindly departs  
from so noble, from so louing, from so be-  
neficiall a father, and shal mancipate and  
make my self bound willingly vnto a most  
filthy and most cruel maister? Shall I not  
at the leaste way make good to the one, y  
thing which I wold perforce to a vile  
man, which had shewed kindnes or done  
me any good? Shall I not fle from the o-  
ther, which wold fle from a man that co-  
uited or were about to do me hurt.

The xx rule Chap. xxix.

**A**ND verely the rewardes be noles vn-  
equal then the captaines and geuers of  
them that be contrary and unlike. For  
what is more vnegall than eternal death  
and immortall lyfe: than without ende  
to enioy everlasting felicitie and blis-  
nesse, in the companye and felowshyp of  
the heauenly citezens: and without ende  
to be tormented and punished with ex-  
treme vengeance, in the most unhappye  
and wretched cōpany of dampned soules.  
And whosoever doubteth of this thinge,  
he is not somuche as a man verely, and  
therefore he is no christian man.

And whosoever thinketh not on this, nor  
hath

the rewardes  
of vertue is  
heauen.

## The handsome weapon

The fruites  
of pittie in  
this worlde.

bath it in remembrance, is euen madder  
then madnesse it selfe, mozeouer and be-  
sides al this, vertue and wickednes bath  
in y<sup>e</sup> meane season euen in this life their  
fruites very much vnlike, for of the one  
is reaped assured tranquillitie & quietnes  
of mynd, and that blessed ioy of pure and  
cleane conscience, of which ioy whosoever  
shall once haue a taste, there is nothing  
in all this worlde so precious, nothinge  
so pleasant, wherewith he wolde be glad  
or desirous to chaunge it. Contrarywise  
there foloweth the other, that is to saye  
wickednesse, a thousand other evils, but  
most specially that most wretched tour-  
ment & vexacion of vncleane conscience.  
That is that hundredfolde reward of spi-  
ritual ioy which Christ promysed in the  
gospell, as a certaine earnest or taste of  
eternal felicitie. These be those maruai-  
lous rewardes that the apostle speaketh  
of, which eye neither saw, nor eare hath  
hearde, neither hath sonke into the  
heart of any man, which god hath prepa-  
red for them that loue him in this life,  
forsooth whan in the meane season, the  
woyme of wicked men dyeth not, & they  
suffer their hel paines here euen in this  
worlde.



## a christian of Knight.

woulde. Neither any other thing is that  
same, in which is tourmented the riche  
glutton, of whom is made mencion in the  
gospel: neither any other things be those  
punishmentes of them in hell, of whom  
the Poetes writ so many things, saue a  
perpetual grief, vnquietnes gnawing of  
the minde, which accompaneth y custom  
of sin. He that will therefore, let him set  
aside the rewarde of the life to come,  
which be so diuers & vnlike: yet in this  
lyfe vertue hath anered to her, wherfore  
she abundantli ought to be desired, & vice  
hath coupled vnto him, for whose sake he  
ought to be abhored.

The xxi. rule. Chap. xxx.

**M**Deouer consider how full of grieke  
and mysery, how short & transitorie  
is this present lyfe, how on euery syde  
death lieth in waite against vs, how eue-  
ry where he catcheth vs sodainli and vn-  
ware. And when no man is sure, no not  
of one moment of lyfe, how great perill  
it is to prolong & continue that kinde of  
lyfe, in whiche (as it often soztuneth) if  
sodaine death should take thee, thou were  
but lost and vndone for euer.

The xxii. rule. Chap. xxxi.

Besides

The fruites  
of sinne in  
this world.

## The handsome weapon

**B**Esidēs all this, impenitency or obdura-  
 tion of minde is to be feared, of all  
 mischiefes the extreme & worst. Namely  
 if a man wold ponder this one thing only  
 of so many, how few there be which truly  
 and with all their harts come to them-  
 selfe againe, and be cleane conuerted frō  
 sin, and with due repentaunce reconciled  
 to God againe, speciall ye of them whiche  
 haue drauen along the lines of iniquity,  
 euen vnto the last end of their lyfe. Slip-  
 per verely and easy, is the fall or discente  
 into filthynesse, but to retourne backe a-  
 gayne therhence, & to scape vp vnto spi-  
 rituall light, this is a worke, this is a la-  
 boure. Therefore thou admonished and  
 warned euen by the chaunce of Escapes  
 gote, before thou discente into the pit of  
 sin, remember that there is not so easy  
 comming back againe.

The fox & the gote dis-  
 cended both  
 into a pit to  
 drinke, and  
 when they  
 had dronke  
 they coulde  
 not get out  
 again. The  
 foxe had the  
 hore to stāde  
 vp againste  
 the wall, &  
 the foxe leyt  
 vpon his  
 back, and so  
 by promy-  
 sing afoze to  
 pull vp the

Remedies against certaine sinnes and  
 specially vices, and first against  
 bodily luste. Chap. xxxii.

**H**ETHERTO haue we sooth opened and  
 declared (how soeuer it be done) com-  
 mon remedies against all kinde of vices.  
 Now we shall assay to geue also certaine  
 special & perticuler remedies how and by  
 what

of a chaitian Knight.

what meanes thou oughtest withstande  
every vice and sinne, and first of al how  
thou mayst resist the lust of the bodye.  
Than the which euell, ther is none other  
that soner inuadeth vs, neither sharper  
assaileth oꝝ bereth vs, noꝝ extendeth lar-  
ger noꝝ draweth mo vnto their vtter dis-  
truction. If at any time therfoze filthy  
lust shall stir thy minde, with these wea-  
pons & armour, remember soꝝthwith to  
mete him, first think how vnclenly, how  
filthy, how vnwoꝝthy foꝝ any man what-  
soeuer he bee, y pleasure in whiche assi-  
muleth and maketh vs which be a diuine  
woꝝk, egall not to beastes only but also  
vnto filthy swine, to goates, to dogges & of  
all brute beastes, vnto y most brute, yea  
which farderfoꝝth casteth doune far vn-  
der the condicion and state of beastes, vs  
which be apointed vnto the cōpany of an-  
gels & felowship of the diety. Let come to  
thy minde also how momētany the same  
is, how vnpure, how euer hauing moze  
sloes thā Hony. And on the cōtrary side  
how noble a thing the soule is, how woꝝ-  
shipful a thing the body of a man is, as I  
haue reherfed in y rules aboue. What y  
deuels peniſshnes is it thā foꝝ so littel, so  
vnclenly

gote after.  
The gode  
desired the  
foxe to fulfill  
his promise  
to helphim  
by. The fox  
answered:  
ha gode, gode  
if thou had-  
dest had as  
much wpt in  
thy hed as I  
haſt heare in  
thy beard, I  
woldest not  
haue entered  
in except I  
haddest kno-  
wen how to  
come out.

## The handsome weapon

**The incommo-  
dities of  
bodely lust.**

Unclely tickling of momentany plesurs  
to defile at one time both soule and body  
with vngodly maners: to prophane & vn-  
halow the temple which christ hath cose-  
crate to himself with his bloud: consider  
y also what an hepe of mischeuous inco-  
modities y flattrring pleasant pestilence  
bringeth w him. First of al it pulleth frō  
thee thy good fame, a possession far awaye  
most pzeious, for the rumour of no vice  
stinketh moze carenly than the name of  
lechery. It consumeth thy patrimony, it  
killeth at ones both the strength and also  
the beauty of the body, it decayeth & gret-  
ly hurteth health, it engendereth diseases  
innumerable & then filthy, it disfigureth  
the flower of youth long before the day,  
it hasteth oꝝ accelerateth riueld & euell  
fauoured age, it taketh away y quicknes  
and strength of the witte, it dulleth the  
sight of the minde, and graffeth in a man  
as it were a beastly minde, it withdꝝaw-  
eth at once from all honest studies and  
pastimes, and plungeth and sowleth a  
man euery whit in the puddle and mien  
be he neuer so excelent, that now he hath  
lust to think on nothing, but that which  
is fluttish, vile, and filthy. And it taketh  
away



## Of a chritlian Knight

away the vse of reason, whiche was the  
 natie property of man, it maketh youth  
 mad, peuitish, and sciaundrous, and age odi-  
 ous, filthy, & wretched. Bewise therfore  
 and on this wise reckon with thy selfe  
 name by name, this pleasure & that came  
 so euil to passe, brought with her so much  
 losse, so much dishworship, dishonour and  
 dishonesty, so much tediousnesse, labour  
 and disease: and shal I now a sole moste  
 natural deuoure the hoke wetingly: shal  
 I againe commit that thing wherefoze I  
 should repent of fresh. And lykewise re-  
 strayne thy selfe by the ensample of other  
 men, whiche thou haste knowen to haue  
 folowed voluptuous pleasures, fylthye  
 & vnfortunatly. On th'other side courage  
 and bolde thy selfe vnto chastitie by the  
 ensamples of so many young men, of so ma-  
 ny yonge and tender virgins noysshed  
 by delicately & in pleasures. And (the cry-  
 cumstances copared together) lay against  
 thy self thy sluggishnes, why thou at the  
 last shouldest not be able to do the thinge  
 whiche such and such, of that kinde or  
 here, of that age, so bozne, so brought vp  
 were and yet be able to do: Howe as much  
 as they did, and thou shalte be able to do  
 away no lesse than they dyd. Thinke how bo-

Refrain thy  
 selfe by the  
 ensample of  
 other men.

# The harlome weapon

nest how pleasaunt, how lusty and florid  
 thing a thinge is purenes of bodye and of  
 minde, the most of al maketh vs acquaint-  
 ed and famylyer with aungels, and apte  
 to receiue the holy ghost. For verely that  
 noble spirit the louer of purenes, so gret-  
 ly flyeth backe from no vice at all as frō  
 vnclenlynes, he resteth and sporteth him-  
 self no where so much as in pure virgynes  
 mindes. Set before thine eyne howe vn-  
 godly it is, how altogether a mad thinge  
 to loue, to waxe pale, to be made leane, to  
 wepe, to flatter, and shamefully to submit  
 thy self vnto a stinking harlote most fil-  
 thy and rotten, to gape and sing all night  
 at her chamber windowe, to be made to  
 the lure & be obedient at a becke, not dare  
 do any thing except she nod or wagge his  
 head, to suffer a folishe woman to reygne  
 ouer thee, to chide thee, to lay vnkindnes  
 one againste the other to fall out, to be  
 made at one again, to giue thy selfe wyl-  
 lingly vnto a queane, y she might mocke  
 knock, mangle and spoile thee. What is  
 I beseech thee among all these things the  
 name of a man? wher is thy beard? wher  
 is that noble mynde created vnto most  
 beautifull and noble thynges? Con-

The vngod-  
 ly office of  
 louers.

of a churitan Knight.

ther also an other thing with thy selfe,  
how great a flock of mischeues, voluptu-  
ousnesse (if she be let in) is wont to bring  
with her. Other vices peraduenture  
haue some acquaintaunce with certayne  
vertues, filthy lust hath none at all, but  
is anered and alway coupled with those  
sinnes that be the greatest and most in  
number. Let it be but a trifle or a lyght  
matter to folow queanes, yet is it a grea-  
uous thing not to regard thy father and  
mother, to set at naught thy frendes, to  
consume thy fathers good in waste, to  
pluck away from other men, to forswere  
thy self, to drinke all night, to rob, to vse  
witchcraft, to fight, to commit murder, to  
blaspheme. Into which all and greuous  
ser than these, the Lady pleasure will  
draw thee hedlong, after thou once hast  
ceased to be thyne owne man, and haste  
put thy wretched head vnder her girdel.  
Wonder more ouer how this lyfe vany-  
sheth away faster than smoke, les of sub-  
stance than a shadow, and howe manye  
shares death pitcheth for vs, layinge a-  
waite in euery place and at all seasons.  
Here and at this pointe it shall profite  
singularly to call to remembraunce, and  
that

## The banlome weapon

**Sodaine  
death.**

that name be name, if that sodaine death hath taken away any sometyme of thyne acquaintaunce, of thy familier fryndes, of thy companions, ozels of them which were yonger than thou: and most specially of them which in time passed thou haste had felowes of filthy pastime. And learne of an other mannes pearill to be moze ware and circumspecte. Remember how deliciously they liued, but how bitterlye they departed. How late they wared wise, how late they began to hate their moztiferous and deadly pleasures.

**The straitnes of the  
extreame  
iudgement.**

Let come to remembzaunce the sharpenesse of the extreame iudgement, and the terryble lightening of that fearfull sentence neuer to be reuoked, sending wicked men into eternall fyre, and that this pleasure of an houre, short and litell, must be punyshed with eternal tormets.

**The ioyes  
of pure  
munde is  
much swee-  
ter than is  
the pleasure  
of sin.**

In this place weye diligently in a paire of balaunces, how vnegall a chaunge it is, for the mooste filthy and very shorte delectacion of lust, both to lose in this life the ioy of the mynde beyng much sweeter and moze excellent, and in the lyfe to come to be spoyled of ioyes euerlasting. Noz ceuer with so shadowlike and

littell



of a christian K night.

Ittell bayn plesure to purchase sozowes  
 neuer to be ended. Finally if it seme an  
 hard thing to dispise þ so smal delectaciō  
 for chzistes sake, remēber what paines  
 he toke vpon him for þ tēder loue he bare  
 to thee. And beside the cōmen iniuries of  
 mans life, holwe much of his holy bloude  
 shed hee, how shamfull, how bitter deatly  
 suffred hee, & all for thee. And þ of al those  
 things vnmindfull, crucifiest agayn the  
 sun of God, it erating a freshe those man  
 pleasures which caused & compelled thy  
 head and Lord vnto so cruell tormentes.  
 Than accoꝝding to þ rule aboue reberfed  
 call to minde how much of benefites hee  
 heaped on thee, whan as yet thou haddest  
 deserued nothing at all: for the which all  
 though no sufficient oꝝ lyke recompence  
 can be made of thy part, no for the least,  
 yet desireth he agayne none other thank  
 but that thou after his ensample, shuldest  
 refrayn thy minde from dedly and moꝝ  
 tall pleasures, and tourne thee vnto the  
 loue of highest goodnesse and of infenite  
 pleasure and beautye. Compare toge  
 ther those two, Venus, and two Cupy  
 des of Plato, that is to saye honest loue  
 and filthye loue, holye pleasure and

The bene  
 fites of god,

Venus is the  
 goddess of  
 loue and she  
 is put for  
 loue.  
 Cupido is þ  
 god of loue  
 and is also  
 put for loue.

E.y

vnclenly

Here is a  
good note  
for euery  
christen mā.

Lincks a  
beast of most  
purest sight  
amonge all  
beastes.

Obstinacy  
of a froward  
minde sprin  
geth of bodie  
ly lust.

vnclenly passime compare together the  
vnlike matter of eyther other, compare  
the natures, compare the rewarde. And  
in all temptacions, but namely whā thou  
art stirred to filthy lust, set to thee before  
thine eyne thy good aungell which is thy  
keper & continual beholder & witnes of  
all things thou dost or thinkest, and god  
euer looking on, vnto whose ein al things  
are open, which sitteth aboue the heuens  
and beholdeth the secrete places of the  
erth. And wilt not y be afrayd before the  
angell preset & euen hard by thee, before  
god, & all the company of heauen looking  
on and abhoring, to commit a thing so ab-  
ominable & filthy, that it wold shame y  
to do the same in the presence of one vile  
man? This thing I wold thou shuldest  
think as it is in deed. And if it were so y  
thou hadst eyne much sharper of sighte  
than hath a beast called Linxe, or muche  
clerer thā hath y Eagle, yet w these eyne  
in y most clere light y could be, couldest  
thou not behold more surely that thing  
which a man doth before thee, than al the  
pceuy & secret partes of thy minde be o-  
pen vnto the sight of god & of his angels.  
This also count in thy minde, whā thou  
art overcome of bodily lust, of two things

of a christian Knight.

the one must folow, eyther that voluptuousnes once tasted, shall so enchant and darken thy minde, that thou must go fro filthynes to filthynes, vntill thou cleane blinded shalt be brought in sensum reprobum, that is to say, into a lude & reprobued iudgment, & so made obstinate and sturdy in euell, cannest not, no truely not than yeld vp filthy pleasure whā she hath forsaken thee. Which thing we see to haue happened to very many, & whā thy body is wasted, whan beauty is withred and banished, whan the blood is colde, whan strength faileth & the eyne ware dim, yet still continually they ych without ceasing. And with greater mischeif are now become filthy spekers, than before tyme they were vnshameful lyuers, thā which thing, what can be more abhominable & monstrous: The other is if peraduentur it shall happen thee by & special fauour of god to come again to thy self. Than must that shorte & fugitiue pleasure be purged with very great sorow of minde, w<sup>th</sup> mighty & strōg labour, with cōtinuall streames of teares. How much more wisdom therfore is it not to receiue at all the poisō of carnall pleasure, thā either to be brought

## The handsome weapon

into so vncureable blindnes, or els to recompence so litell, & that also false pleasure with so great greuaunce & dolorous payne? Moreover thou mayste take also manye thinges of the cyrcumstaunce of thine owne person, which might call thee backe from voluptuous pleasure. Thou art a priest, remember that thou art also gether consecrate to things pertaynyng vnto god. What a mischeuous dede, how vngodlye, howe vnmate, and how vnworthe it shoulde bee, to touch the rotten and stinking flesh of an whoze, with that mouth wherwith thou receiuest that precious body so greatly to be honoured, and to handle lothsome and abhomynable filth with the same handes wherwith all (euen the Angels ministringe to thee and assistinge thee) thou executest that ineffable and incomprehensyble mystery. Howe these things agree not, to be made one body and one spirite with God, and to be made one bodye with an whoze. If thou be learned, so much the nobler and lyker vnto God is thy minde, & so much the more vnworthe of this shame and rebuke. If thou bee a Gentyleman, if thou be a prince, the more aperte and open

**I priest.**

**If thou be  
learned.**

**I gentelma**



Of a christian K night.

open the abhominacion is: the greivouser  
occasion geueth it vnto other inferiours  
to folow the same. If thou be marryed, re-  
member what an honest thing is a bedde  
vndefiled. And geue diligence (as muche  
as infirmitie shal suffere) y thy wedlocke  
may counterfaite the most holy marriage  
of Christ and his church, whose ymage it  
beareth: that is to wit, that thy maryage  
may be cleane bareyn in vncleynes, &  
plentious in procreaciō. For in no kinde  
of liuing can it be but very filthy to serue  
and be bound to vnclely lustes. If thou  
be a yong man, take god hede besily that  
thou polute not vnadvisedly the flower of  
thy youth, which will neuer sprynge a-  
gain: and that thou canst not away vpon  
a thing most filthy, thy best and very gol-  
den yeres, which flie away most swiftly,  
and neuer retourne againe. Beware also  
least now through y ignoraunce & negly-  
gence of youth, thou commit that thinge  
which should grudge the here after by al  
thy hole life, the consciēce of thy misdoeds  
euer persecuting the with those most bit-  
ter, moste greuous and sharpe stynges,  
which whā plesure departeth, she leueth  
in our mindes. If thou be a woman, this

a married  
man.

A yong m.

Filthy plea-  
sures leueth  
behind her  
sting in our  
mindes.

## The banlome weapon

kinde nothing moze becōmeth than cha-  
 stity, thā shame, and feare of dishonesty.  
 If thou be a man, so much the moze art  
 thou mete & worthy of greater things, &  
 vnmette and vnworthy of these so lude  
 things. If thou be old wylth thou haddest  
 some other mans eyne to behold thy self  
 with all, that thou mightest se how euell  
 voluptuousnes shuld become thee: which  
 in youth verely is miserable and must be  
 brideled, but in an olde fole forsoth won-  
 derfull & monstherous, and also euen vnto  
 the very folowers of pleasure, a iesting &  
 mocking stock. Among al monstheres none  
 is moze wonderful thē filthy lust in age.  
 Against the lechery of oldmen and women.  
 Oh dotipol, oh so much forgetfull of thy  
 selfe, at the least way behold at a glas the  
 hoare heares & white snow of thy head,  
 thy forehead forowed with wyncles, & thy  
 carcin face most like vnto a dead coꝝps: &  
 now at the last end, whan thou art come  
 euen vnto the pittes brynk, care for other  
 things moze agreable vnto thy yeres: at  
 the least way, y which became the to haue  
 done befoze time (reason mouing the) do  
 now, thy yeres putting the in remēbrāce  
 or rather cōpelling thee. Euen now plea-  
 sure hir self casteth the of, saying neither  
 Dauid was so olde that he could get no heate in his limmes, thā brought the 3 stralers vnto Dauid  
 Thysac a

## of a christian Knight.

I now am comly vnto thee, neither yet  
thou meete o: apt vnto mee. Thou haste  
playde ynough, thou hast eaten ynough,  
thou hast dronken ynough, it is time for  
the to depart: why holdest thou yet so fast  
and art so greedy on pleasures of this life,  
whan very life himself forsaketh thee.  
Now is the time for that mystical concu-  
tine Abisac, that once she may begin to  
rest in thy bosome, let her with holy rage  
of loue hete thy minde, and in her imbray-  
singes keep thou warme and comfort thy  
told members.

**C**hort recapitulation of remedies  
against the flame of lust.

Cap. xxxiii

**F**inally to make a shorthe and compen-  
dious conclusion, these be the most spe-  
ciall things which will make thee sure  
from pleasures and entyslings of the flesh  
First of all circumspecte and dyligente  
auoydinge of all occasions. Which pre-  
cept though it be meete to be obserued al-  
so in other thinges, because y he which  
toucheth perylls is worthe in them to pe-  
ryshe: yet these be mooste chiefly those  
Syrenes, whiche almost neuer man at  
all hath escaped, saue he whiche hath  
I. v.

faire yonge  
maid, which  
lai with him  
& kept him  
warne he  
knewe her  
not, she res-  
mayned a  
pure maide  
Wher is  
signified  
wisdomme a  
thing mooste  
meete for  
age, al filthy-  
nes and vncleane-  
lathe apart.

Auoydinge  
occasions

Syrenes be  
maremay-  
ding.

kepte

## The handy weapon

kepte farre of. Secondly moderation of eating and drinkeing and of slepe. Temperaunce and abstinence frō pleasures, ye from such as be lawfull and permitted. The regard of thine owne death, and the contemplacion of the death of Christe. And those things also will helpe, if thou shalt liue with such as the chaste & vncorrupted. If thou shalt eschewe as a certain pestilence, the communicacion of corrupt and wanton persons. If thou shalt flye ydle solitarinesse and sluggish ydolence. If thou shalt exercise thy minde strongly in the meditacion of celestial things, and in honest studies. But speciallye if thou shalt consecrate thy selfe w all thy might vnto the inuestigacion and searchyng of misteries of holy scripture. If thou shalt pray both often and purely, mooste of all whan temptation inuadeth & assaulteth thee.

Against the entisnges and prouokynge  
vnto auarice.

Cap: xxxiiii.

**Auarice,**

If thou shalt perceue that thou art either by nature any thing inclined to the vyce of auarice, or styged by the deuell: call to remembraunce (accordeinge to the rules



## a christian of Knight.

rules aboue reherſed) the dignity of thy  
condicio<sup>n</sup> or ſtate, which for this thing on-  
ly was created, for this redeemed, y<sup>e</sup> thou  
euer ſhouldeſt enioye that infinite good  
thing god, for god hath forged all y<sup>e</sup> whole  
building of this world y<sup>e</sup> all things ſhuld  
obe vnto thy uſe & neceſſity. How filthy  
than, & of how ſtrapt and narrow a minde  
is it, not to uſe but ſo greatly to wonder  
at things dome and moſt vile: take away  
the errour of men, what ſhall golde and  
ſiluer be but red earth and white: Shalt  
y<sup>e</sup> being the diſciple of po<sup>o</sup>re Chriſt, and  
called to a better poſſeſſio<sup>n</sup>, wonder at y<sup>e</sup> as  
a certain great and excellēt thing, which  
no Philoſopher of the gentylles did not  
ſet at naught: not to poſſeſſe ryches, but  
to diſpiſe riches is a noble thinge. But y<sup>e</sup>  
communalty of chriſtē men by name on-  
ly, cry out againſt me, and be glad to diſ-  
ceiue thē ſelf moſt craftely. Wery neceſſi-  
ty (ſay they) compelleth vs to gather good  
together, wherof, if ther ſhuld be none at  
all, than could we not ſo: ſoth once liue:  
if it ſhould be thin and po<sup>o</sup>re, than ſhould  
we liue in much miſerye wout pleaſure.  
But and if it ſomwhat clene and honeſt,  
& ſomwhat plētuous with all, it byingeth  
many

To diſpiſe  
ryches is a  
noble thing.

## The handsome weapon

**Christ** in  
the gospel of  
**Mathew,**  
teach his dis-  
ciples shuld  
care for  
meate, drink  
or clothes,  
had them to  
beholde the  
fowles how  
they were  
clothed and  
the birdes  
how they  
were fed,  
sayinge  
if your fa-  
ther of hea-  
uen make  
prouision for  
so vile thinges,  
much  
more ye can  
not lacke  
whom he  
loueth so  
agayn.

many commodities to man. The goodlike-  
yng of body is well seen vnto, prouision is  
made for our children, we lend and profit  
our frendes, we are deliuered from con-  
tempt & by the more set by: in conclusion al-  
so a man shal haue the better name whan  
he is wealthy. Of a great many thousands  
of christen men thou canst scarce finde one  
or two y<sup>e</sup> doth not both say & thinke these  
thinges. Neuerthelesse to answer these  
men vnto bothe parts. First of al because  
they cloke their couetousnes w<sup>th</sup> the name  
of necessitie, I will lay agaynst them the  
parable rehersed in the gospel, of the Li-  
lies & of the birdes liuing from day to day  
without farther prouision, whose ensam-  
ple Christe exhorteth vs to counterfait. I  
will lay agaynst them y<sup>e</sup> the same Christe  
would not once suffre so much as a scrip  
to be caried about of his disciples. I will  
lay agaynst them, y<sup>e</sup> he comaundeth vs (al  
other things layd apart) before al things  
to seeke the kingdom of heauen: & promi-  
seth y<sup>e</sup> al things shalbe cast & geuen to vs.  
Whan at any time had not they thinges  
necessary to maintayne life withal suffi-  
ciently, which withall their harts haue ge-  
uen themselves to vertu and to the true life  
of

of a chriſten man: And how ſmal a thing  
is that which nature requireth of vs: but  
thou meaſureſt neceſſity not by y<sup>e</sup> needes  
of nature, but by thy bounds of couetouſ-  
nes. But vnto good men, eu<sup>e</sup> y<sup>e</sup> is ynough  
that ſcarſely contenteth nature. Howe  
be it verely I do not ſo gretly ſet of theſe  
which ſo:lake at one chop their hole ſub-  
ſtaunce euery whit, that they might the  
more ſhamefullye begge of other. It is  
none offence to poſſeſſe money, but to  
loue and ſet ſtoze by money, that is a  
vyce and coſin to ſinne. If riches ſlowe  
vnto the, vſe the office of a good diſpenſer  
but and if it eb & go away, be not coſumed  
with thought, as though thou were rob-  
bed of a greate thing, but rather reioyce  
that thou art deliuered of a perilous far-  
dell. Notwithſtanding he whiche conſu-  
meth the chief ſtudy & paſtime of his life  
in heaping vp riches together, which ga-  
peth at them as a certaine excellente or  
noble thing, & highly to be deſired, and  
laieth them vp in ſtoze, that he may haue  
ynough to ſerue him ſo: longe time, yea  
though he ſhould liue euen to the age of  
Nefor: this man peraduenture may well  
be called a good marchaunt, but that he is  
a good

Friers

Nefor was  
ued three  
hundred  
years.

## The hanlome weapon

**Ryches**  
among pro=  
stable thigs  
obayne the  
lowest rone

**Ryches**  
helpeth no=  
thing to  
vertue.

a good chryſten man ſoꝛloth I would not ſay which hangeth altogetheꝛ of himſelf, and hath diſtruſte of the promyſſes of Chryſte, whoſe goodneſſe, it is eaſye to wete, ſhall not faile a good man puttinge his truſt in him, ſeing that he ſo liberally both fedeth & clotheth the poꝛe ſparowes. But let vs nowe caſte a comptes of the commodities, which ryches is beleued to bring with him. Firſt of all euen by the common conſent of the gentill phyloſophers: amonge the good things which are called Bona vtilia, that is to ſaye, good profitable thinges, rycheſſe hath the loweſt place. And whan all other things (after the deniſſo of Epictetus) are without man, except onely vertue of þe minde: yet nothinge is ſo much without vs as moneye is, nothinge bryngeth ſo lyttell commoditie. Foꝛ whatſoener there is any wher of golde, whatſoener ther is of pꝛecious ſtones, if thou alone haddeſt it euery deale in thy poſſeſſion, ſhall thy mind be therfoꝛe the better by the valure of one heire? ſhalte thou be the wyſer? ſhalte thou be the cunninger? ſhalt thou be any whit the moꝛe in good health of body: ſhall it make the moꝛe ſtronge and luſty?



of a christian K night.

lustye? moze saye and beaution? moze  
yong? No truly. But you will say that it  
purchaseth pleasures, truth it is, but they  
be deadly pleasures: it getteth a man ho-  
nour, but what honour I pray you? ver-  
lye false honour, which they geue, that  
praiseth nothing, setteth by nothing, but  
onely folishe thinges, and of whome to  
be praysed, is well nere to be dyspraysed;  
Trew honoure is, to be lauded of them,  
which are commendable and praise wor-  
thye them selues. The hyghest honoure  
that can be, is to haue pleased Chyrste.  
Trew honoure is, the reward not of ry-  
chesse, but of vertue. The folishe people  
geueth thee some place, gaseth vpon  
thee, and geueth the honour and reuerence  
A foole, they wonder at thine apparayle,  
and honoureth it, and not thee: why doest  
thou not discend into thine owne consci-  
ence, and consider the miserable pouerty  
of thy minde? which if the common peo-  
ple saw, than woulde they iudge thee as  
miserable and wretched, as they now cal-  
lye happy & blisshed. But good getteth frends  
I graunt, but yet fained and false frends  
neither getteth it frendes to thee but to  
it selfe. And certaynelye the rich man

To false  
pleasures &  
fayne hono-  
urs they  
help some-  
what.

Honour is  
the rewarde  
of vertue, &  
not of ry-  
ches.

Riches  
getteth frends  
but those  
false and  
fained.

is

not  
selfe,  
of  
ye to  
tinge  
rally  
owes.  
of the  
leued  
en by  
philo-  
which  
e, good  
the lo-  
things  
with  
minde:  
as as  
so lye  
r there  
ther is  
haddest  
hall thy  
nature  
wyser?  
alt thou  
ealth of  
nge and  
lustye

## The nauome weapon

is in this point of all men most vnfortun-  
nate and wretched, because he can not so  
much as discerne or know his true fren-  
des & louers frō other. One hateth him  
priuely & secretly in herte and minde as  
an hard nigard. An other hath enuye at  
him because he passeth him in riches. An-  
other loking to his owne profit & auan-  
tage, flattereth him, & holdeth vp his ye &  
his nay, & smileth vpon him, to the end  
he may scrape & get some thing frō him.  
He that befoze his face is most louing &  
kinde, witheth and prayeth for his quick  
and hasty deth. Ther is none that loueth  
him so hertely & entierly, but that he had  
leuer haue him dead than aliuē. No man  
is so familiar with him, that will tel him  
the truth. But be in case ther were one  
speciall freend amonge a thousand that  
loued a riche man hertely without anye  
maner of faining, yet can not the reche  
man but haue in suspicion & mistrust e-  
uery man. He indgeth all mē to be vultu-  
res & rauēous birdes gaping for caraine  
he thinketh all men to be flies flying to  
him, to sucke out some profite of him to  
themself, whatsoeuer comoditie therfor  
riches semeth to bring, it for y most part

of a christian Knight.

or els altogether is but coloured & disceit-  
full, it is shadowlike and full of delusion,  
apering other wise than it is in very deed.  
But thei bring very many things which  
are euil in deede, & taketh away very ma-  
ny of these thinges which are good in be-  
rie deede. Therfore if thou wilt lay accōp-  
tes well and persitlye of that which is  
won, & that which is lost: doubtles thou  
shalt finde y they neuer do bring so much  
of commodities, but that they draw with  
them to much more of incommodities &  
displeasures, with how painfull and soze  
laboures are they gotten, and with how  
great ieopardies: w how greate thought  
& care be they kept: with how great hea-  
uinis and sorow are they lost: for which  
causes Christ calleth them very thornes,  
because they rent, teare, & plucke in sōber  
all the tranquility & quietnes of y minde  
with a thousande cares, than the which  
tranquility of minde, nothing is to man  
more swete and pleasaunt, & they neuer  
quench thirst & desier of themselfe, but  
kendleth and encreaseth it more & more.  
Thei driue a mā hedlōg into al mischeif.  
Neither sitter y thy self in vain, saying  
nothing, forbiddeth, but y a man at one

Wherfore  
christ comy &  
reth ryches  
vnto thornes

## The hanfome weapon

It is harde  
for a ryche  
man to be a  
good man.

Auarice is  
called Idos-  
latry. Mam-  
mon is the  
Deuill which  
tempteth &  
firreth to  
couetousnes

time may be both rich & good. Remember  
what verity saith, y it is moze easy for a  
camell to crepe throughe the eye of a nee-  
dle, than a rich man to enter into y King-  
dome of heauen. And plainly without ex-  
ception true is the saying of saint Ierom:  
A ryche man to be either vniust himself,  
or the heire of an vniust man. Great ry-  
ches can neuer be either gottē or els kept  
without sin. Remember of how much bet-  
ter rycheſſe they rob the. For he hateth  
the very taſte and ſmell of vertue, he ha-  
teth all honeſt craftes, whoſoeuer ſetteth  
his hert vpon gold. Mozeouer the vice of  
auarice onely is called ydolatry of Paul.  
Neither with any other vice at al Chriſt  
hath leſſe acquaintance, neither y ſelſe  
ſame perſon can pleaſe god & mammon alſo.

¶ The recapitulacion of the remedies a-  
gainſt the vice of Auarice.

Cap. xxxv.

**T**hou ſhalte lightly therfore come to  
wonder at many if thou wilt ponder  
and wey diligently very good things w  
thoſe that be falſe & apparant good, if pain-  
ted and coloured comodities, with thoſe y  
be very comodities in deed. If thou wilt  
learne with thine inner eien to behold &  
to



## of a christian Knight.

to loue that noble good thing which is infinite, which onely, when it is present, yet though all other things shuld be lacking, haboundantly doth satisfy the minde of man, which is wider and larger of capacity than that it can be suffised with all good things of this world. If thou shalte oft fall again before thine eyes in what condition and state thou were, when the earth first receiued thee when thou were first borne like vult in what state y same shal receiue thee again when thou diest. If euer thou present in thy memory y famous soles of whom is made mencion in y gospell: to whom it is said, This night I wil set again thy soule fro thee: these things which thou hast gathered together whose shall they shan be? If thou shalte turne thy minde from y corrupt maners of y common sort vnto y pouerty of Mary Christes mother, vnto y pouerty of the apostles, of y martirs, & most of al of christ thy head. And let before thee that fearfull word **Ve**, that is to interpretate, woe be to you: which Christ so menasseth & threatneth vnto the ryche men of this worlde.

**Against ambition or desire of honour and authority.** Cap. xxxvi.

P. g.

The mynde of man is of great capacity, God only filleth it.

Naked we came and naked we shall go.

38

## The hansom weapon

Honour  
springeth of  
vertue only.

It is an  
honest thing  
to be lauded  
of God.

Honour ge-  
uen of vn-  
honest per-  
sons.

If at any time ambition shall comber & ver thy minde through her enchauntes mentes with these remedies thou shalt arm thy selfe beforehand without tarying (according to the rules which I gaue before) take & hold this with toth & naile, & to be honoure onely which springeth of true vertue, which selfe same neuertheless a mā must sometime refuse, euen as taught vs both with doctrine & ensample our maister Iesus Christ. And this to be the cheif honour & onely honour which a christe man shuld desier and wishe for, to be praised not of mē, but of god, for whom he commendeth (as saith þe Apostle) that man is perfit & worthy of honour in dede. But if honour be geue of man for an vngodly & unhonest thing, and so of vngodly persons þ is not honour but great dishonesty, shame & rebuke. If for any mean & indifferēt thing, as for beauty, strength, riches, kinne: yet verely shal it not be called truly honour, for no man deserueth honour with þ thing wherof he deserueth not to be praised. If for an honest thing in dede it shall be honour: yet he which deserueth it shall not desier it, but verely shal be content with the very vertue and conscience

## of a christian Knight.

conscience of his good dede . Behold ther-  
fore how foolish & how worthy to be laugh-  
ed at these honours be, for whose desier  
the common people so greatly burn & rage.  
First of all, of whom are they geuen.  
Truly of thē with whom is no difference  
betwen honesty & dishonesty. Wherfore  
are they geuē: very ofte for mean things,  
now & than for filthy things . To whom:  
to him which is vnworthy. Who so euer  
therfore geueth honour he doth it, or for  
feare, and thā is he again to be feared, or  
for profit, & thā he mocketh thē or bicause  
he is astonied at things of naught, and  
worthy of no honour, and than he is to be  
pitied, or bycause he iudgeth the to be en-  
dued with such things as honour is ge-  
uen vnto of outye, wherein if he be discei-  
ued, diligence that thou mayest be, that  
he supposeth thē to be. But and if he hit  
aryght, referre all thyne honour vnto  
him, to whome thou art in dette, yea for  
all those things where vnto the honour  
is geuen . As thou oughtest not to ascribe  
vnto thy self the vertue, so is it vnfitting  
to take vpon thee honour therof. Besides  
this, what is greter madnes thā to esteem  
the valure of thy selfe by the opinions of

Honour ge-  
uen of mean  
people.

To whom  
honour  
chanceth  
most comely

## The handsome weapon

The quiet-  
nesse of a  
private life.

foolish men, in whose handes it lyeth to take away again, whan so ever they list, the very same honour which they geue, and dishonest the which was even nowe honested. Therfore nothing can be more foolish, than either to reioyce for such honours whan they happen, or to be sorrowful to mourn when they be taken away, which not to be true honours, y<sup>e</sup> shall perceiue at the least way by this probacion and argument, for so much as they be common to the worst & lewdest persons of al: y<sup>e</sup> the chaunce almost to none more plenteous than to them which of true honours be most vnworthy. Remember how blessed is the quietnesse of a mean life, both private (that is to say, charged with no common businesse) and also separated & removed out of the way from al noise, haunt, or p<sup>re</sup>ce. On the other side, consider how full of prickles, how full of cares, of perils, of sorowes, is the life of great men, what difficulty it is, not to forget thy self, in prosperity, how hard it is for a man standing in a slippery place not to fall, how greuous the fall is from on high. And remember y<sup>e</sup> al honour is coupled with great charge, & how strait the iudgment of the hie iudge

Shalbe



shalbe against them which heare in blasphe-  
ming of honoꝝ prefer the selfe afore other  
men. For surely, whosoever shal humble  
and submit him self, him as an innocent  
or harmeles person, mercy shall succour.  
But whosoever exalteth himself as a per-  
fit man, & same person excludeth fro him  
selfe the help and succour of grace. Let e-  
uer the ensample of Christ thy head stick  
fast in thy mynde, what thing as touching  
to y world, was more vile, more dispised  
or lesse honoured than hee? Howe forsoke  
he honours whā they were profered him  
which was greater than anye honoure?  
How set he no stoe of honoures whā he  
rode vpon an asse. How condemned he  
them, when he was clothed in pal, & crow-  
ned with thorn: How vnglorious or vile  
a death chose hee? But whom the worlde  
despised, him the father glorified. Let the  
glorie be in the crosse of Christ, in whom  
also is thy helth, welth, sauing, defence and  
protection what good shal worldly honours  
do to thee if God cast thee away and des-  
pise thee, and the Angells both abhorre &  
desie thee.

Let it not  
exalt thy  
mynde be-  
cause thou  
bearest rule  
ouer other  
men.

Agaynst elacion, otherwyse called pryde  
or swellynge of minde. Cap. xxxvii.

P. iij.

Thou

## The handsome weapon

**T**hou shalt not swell in thy mind, if according to þe common pꝛouerþ vsed of euery man, thou woldest know thy selfe: that is what so euer great thing what so euer excellent thing is in that, thou accompte that to be the gift of God, and not thy good, on the other side, if what so euer is soule oꝛ filthy, what so euer is shꝛeude oꝛ euil, thou ascribe that altogether vnto thine owne self. If thou remēber in how much filth thou were conceiued, in how much boꝛne, how naked, how neady, how brutish, how wꝛetched, how miserablye thou crepest into this light. If þu remēber into how many diseases oꝛ sickenesse on euery side, vnto howe manye chaunces, vnto howe many incombꝛaunces, grefes and troubles this wꝛetched bodye is dangered. And againe howe littell a thinge were able shortly to consume and bꝛinge to naught this cruell and vnruely giante, swelling with so mighty a spirit. Wonder also this, what manner thinge that is wherof thou takest vpon thee. If it be a mean, oꝛ an indifferēt thing, it is foolishnesse, if a filthy thing, it is madnes: if an honest thing, it is vnkindnes. Remember also nothing to be a moze sure document

Knowe thy  
selfe.

Perceiue  
wherof thou  
standest so  
greatly in  
thine owne  
concepte.

a christian of K night.

ment oꝝ pꝛofe of starke folishnes, & lacke  
of vnderstanding, than if a man stande  
greatly in his owne conceit. And againe  
that no kinde of folly is moze vncureable.  
If thy minde begin to aryse & wax great  
bicause a vile man submitteth him selfe  
to thee, thinke how much greater & mighty  
tyer god hanged ouer thine head, which  
thrusteth downe euery pꝛoud neck, erect  
strength vp, and bzingeth euery hill vnto  
a plain, which spared not. No verely not  
so much as þe angell whan he was fallen  
into pꝛide. And these things also shall be  
good, though they be of a lighter sort, if þe  
woldest compare thyself alway with ex-  
cellēter persōs. Thou likest thy selfe be-  
cause of a litel beauty of thy body, cōpare  
thy selfe to them which in beauty be far  
befoze thee. A littell cunning maketh the  
to set vp thy fethers: turn thine eyne vn-  
to thē, in cōparison of whom thou mayst  
seme to haue learned nothing at al. Moze  
ouer if thou wilt accōpt not how much of  
good things thou haste: but how much þe  
lackest. And with Paul forgetfull of those  
things which be behind þe, woldest stretch  
forth thy self to the things which remain  
also, & thee. Furthermoze, þe also shall not  
be

Consider  
thyne owne  
vices & des-  
formities.

be an vnwise thing, if whan the wynd of  
 pꝛide doth blow by and by we turne our  
 very euill things into a remedy, as it  
 were expelling one poyso with an other.  
 That thing shal this wise come to pas, if  
 whā any great vice oꝝ defoꝛmity of body  
 whā any notable damage, either fortune  
 hath geuen oꝝ soly hath brought to vs,  
 which might gnaw vs vehemently by y  
 stomack: we set that before our eyn, & by  
 then sample of y pecok we behold our self  
 cheefly in that part of vs, in which we be  
 most defoꝛmed, and so shal thy fethers  
 fall foꝛthwith & thy pꝛide abate. Beyond  
 all these (besides the none other vice is  
 moze hated vnto god) remember also the  
 arrogancy, pꝛide, and pꝛesumption is no-  
 tably hated, & had in dirision euery wher  
 among men whan contrariwise, lowly-  
 nes & mekenes, both purchaseth y fauour  
 of god, and knitteth vnto the, the beneuo-  
 lence of man. Therfoꝛe to speake com-  
 pendiously, two things cheefly shal re-  
 frain the frō pꝛide, if thou consider what  
 thou art in thy selfe, filthy in thy birth, a  
 bubble such as rifteth in y water througb  
 out all thy life, woꝛmes meat in thy deth  
 and what Chꝛist was made foꝛ the.

Arrogancy  
 pꝛesumptio  
 oꝝ pertinace  
 is a hated  
 vice.



a christian of Knight.

Against wrath and desire of vengeance.

Cap. xxxviii.

**W**hen feruent sorowe of the minde  
 stirreth the vp vnto vengeance, re-  
 member wrath to be nothing lesse, than  
 that which it falsely counterfayteth that  
 is to wete, softitude or mansulnes. For  
 nothing so childish, so weake, nothing so  
 feble and of so vile a minde, as to reioyce  
 in vengeance. Thou woldest be counted  
 a man of great stomacke, & therfore thou  
 suffrest not iniury to vnanenged but in  
 conclusion by the meanes thou utterest  
 thy childishnes, saying thou canst not rule  
 thine own mynde, which is the very pro-  
 pertye and office of a man. Howe much  
 manlyer, how much excellenter is it, to  
 set an other mans folg at nought, than to  
 counterfayte it: But he hath hurt thee, he  
 is proud and fierce he scorneth thee. The  
 filthier he is, so much the more beware  
 least thou be made like him, what the de-  
 uels madnes is it, that thou to auenge an  
 other mans lownesse, woldest be made &  
 lewder thy self? If thou despise & rebuke,  
 all men that perceiue that it was done to  
 one vnworthy therof: but and if thou bee  
 moued, thou shalt make his quarel which  
 did

Wrathe is  
 a childish  
 thyng.

Regard' lirs  
 tell an other  
 mans folg.

## The hanelome weapon

did the wrong much the better. Further, moze take the thing as it is if any wrong be retained, that is not eased one whit in vengeance, but augmented: For in conclusion, what ende shall there be of injuries on both sides if euery man go forth and procede to reuenge his owne grieue? Enemies encrease on both partes, the sorrow wareth fresh and rawe againe, and the longer it endureth y moze incurable it is. But with softenes and with sufferance is heled now and than, yea euen he which did the wronge, and after he is common to him selfe agayne, of an enemy is made a verie trustye and a saythfull freende. But the very same hurt which by vengeance thou couitest to put from thee reboundeth backe agayne vpon thee, and not without encrease of harme. And that also shalbe a souerayne remedye agaynste wrath, if according to the deuision of things aboue rehearsed, thou woldest consider that one man cannot hurt another if he wold not, saue in those things onely, which be outward goods, which so greatlye pertayne not to men. For the very good things of the mynde, God onely is able to take away, which he is not wont

## of a christian Knight.

wont to do, but vnto vnkinde persons,  
and onely he can geue them which thing  
he hath not vsed to do, vnto cruell and  
furious persons. No chrissten man ther-  
fore is hurte but of him selfe. Iniurye  
hurteth no man but the worke thereof.  
These things also helpe though they be  
not weighty, that thou shalte not followe  
the sorow of the mynde. If the circum-  
staunces of Rethoricians well gathered  
together, thou both make lighte of thine  
owne harmes, and also minish the wrong  
done of an other man commonlye after  
this manner. He hurt mee, but it will be  
sone amended. Whoeuer he is a childe,  
he is of things vnerperfe, he is a yonge  
man, it is a woman, he did it through an  
other mans motion or counsaile (he did  
it vnware, or whan he had well drunk, it  
is mete that I forgiue him.) And on the  
other side, he hath hurte me greuously.  
Certayn, but he is my father, my brother  
my maister, my frend, my wife, it is ac-  
cording that this grief should be forgiue  
eyther for the loue, or els for the auer-  
tye of the person. Whels thou shalte  
set one thing agaynst an other, and recou-  
pence the iniury with other good bene-  
fites

## The handsome weapon

His done of him unto thee. With thing  
 offences done to him afore season, shalte  
 accounte it even, and so make quit. This  
 man hath hurt me forsoth, but other times  
 howe oft hath he done me good. It com-  
 meth of an unliberal minde to forget the  
 good benefices, and onely to remember a  
 littell wrong or displeasure. Howe bee  
 hath offended me, but how often offended  
 of me. I will forgive him, that he in like  
 wise by his example may pardon me  
 if I an other time trespass against him.  
 Finally it hath a remedy of much gre-  
 at vertue and of strong operacion; if in  
 the misdoings of another man against thee,  
 thou dost think in thy self what things  
 how greivous, and how oft thou hast sin-  
 ned against God, how many manners of  
 waies thou art in det to him, as much as  
 thou shalt remit unto thy brother, which  
 is in thy det so much shall God forgive  
 unto thee. This way of forgiving other  
 mens dettes hath he taught. he which is  
 in himself a creditor, he will not refuse  
 the law which he himself ordaine. To be  
 absolued or loosed from thy sinnes thou  
 comest to Rome, sayest to saint James,  
 best pardons most large. I dispraise he-

Forgive thy  
 detour.

rely



## of a christian Knight.

rely all thing which thou doest, for when  
all is done, there is no redier way, no sur-  
er meanes wherby (if thou haue offend-  
ed) thou mightest come to fauour again  
and be reconcyled to God than if thou  
when thou art offended, be reconcyled a-  
gain vnto thy brother, for geuen littell  
trespasse vnto thy neyghbours (for it is  
but small whatsoeuer one man trespass-  
eth against another) that Christ maye  
forgiue y so many thousand offences. But  
it is hard (thou sayst) to subdue the minde  
when he beginneth to wake hote. Come  
best thou not, how much harder things  
Christ suffered for thee. What were thou  
when he for thy sake bestowed his preci-  
ous life: wher thou not his enemy? With  
what softnes suffereth he thee, daily repe-  
ting thine olde sinnes? Vail of all, how  
meekly suffered he y bittermost rebukes,  
bondes, stripes, finally death most shame-  
ful: why, why, boastest thou thy self of the  
head, if thou care not to be in the bodye?  
Thou shalt not be a member of Christes  
rept thou follow the steps of Christ: But  
he is vnworthy to be forgene. And were  
thou worthy whom God should forgene.  
In thine owne self thou wilt haue mercy

By the ex-  
ample of  
Christe  
swage the  
mynde.

By the ex-  
ample of  
Christe  
swage the  
mynde.

er,

## The hantome weapon

**We must  
pardon the  
unworthy.**

exercised, and against thy brother wilt thou vse extreme and cruell iustice. It is so greates a thing, if thou beyng a sinner, thy selfe, shouldest forgiue a sinner, whā Christ prayed his father for them, which crucified him. It is an harde thinge not to strike thy brother, whom thou art also commaunded to loue. It is an harde thing not to paye agayne an euell deebe, for which experte thou wouldest recompence a good, thou shalte not be y toward thy selowe, which Christe was towards his seruauant. Finally if this man be unworthy to whō for an euell turne a good should be recompensed, yet art thou worthy to do it. Christe is worthy for whose sake it is done. But in suffering an olde displeasure, I call & prouoke a new, he wil do iniury again, if he shuld escape unpunished for this if without office y canst auoide, auoid it, if thou canst ese or remedie it, ease it, if thou canst hele a mad man, hele him, if not let him perishe him selfe alone rather than with thee. This man which thinketh him selfe to haue done harm, thinke thou worthy to be pytied, & not to be punished, wilt thou be angry to thy commendacion an? laude: be angry with

**Be angry  
e a greued  
with y vice.**

of a christian Knight.

with the vice, not with the man. But the  
more thou art inclined by nature to this  
kinde of vice, so much the more diligently  
arme thy self long before hand and once  
for altogether printe sure in thy minde  
this decrea or purpose that thou neyther  
say no; do any thing at any time whyle  
thou art angry, beleue not thy self whan  
thou art moued. Haue suspected whatsoe-  
uer the sodein motion or rage of y<sup>e</sup> minde  
diffineth or iudgeth, yea, though it be ho-  
nest. Remember none other difference  
to be between a frantike person, and him  
that rageth in y<sup>e</sup>, than is betwen a short  
madnes that dureth but a season, & a con-  
tynuall perseueraunte madnesse. Call to  
mynde how many things in anger thou  
hast sayd or done, worthy to be repented  
which now though in dayne thou woul-  
dest sayne were chaunged. Therefore  
whan that w<sup>r</sup>ath wareth hote and boy-  
leth, if thou can not strayght waye saue  
and deliuer thy selfe altogether from an-  
ger at the leaste way come thus farforth  
to thy self and sobernes, that thou reme-  
ber thy selfe not to be well aduised, or in  
the right minde. To remember this,  
is a great parte of health; On this wise

Say no; do  
any thing y<sup>e</sup>  
thou be ang-  
rye.

Z,

reason

## The handy weapon

The minde  
must be  
hardned a-  
gaynst  
wzath.

reason with thy self now verely so am I  
minded, but anone hereafter I shalbe of  
an other minde muche contrary, why  
should I in the meane season say agaynst  
my frend (whyle I am moued) that thing  
which hereafter whan I am pleased and  
my malice ceased, I could not chaunge?  
why should I now do in my malyce or  
anger that thing which whan I am so-  
bered and come to my selfe againe, I shuld  
greatly sorow and repente? why rather  
should not reason, why should not pitye  
at the last, why should not Chyriste obtain  
that of me now, which a littell pause of  
time shall shortly hereafter obtayne. To  
no man (I suppose) hath nature geuen so  
much of blacke coloure, but at the leaste  
he might so forsoth rule him selfe. But  
it shalbe a very good thyng for the that  
instructed to harden thy minde with rea-  
son, with continuance and custome  
that thou couldest not be moued at all. It  
shalbe a perfitte thinge, if thou hauing in-  
dignacion onely at the vice, for a displea-  
sure or rebuke done to thee, shalte render  
agayne a dede of charity. To conclud, euē  
naturall tēperaunce, which ought to be  
in euery man, requireth y thou shouldest  
not



## of a christian Knight.

not suffer affections to rule thee verily.  
 Not to be wꝛath at al is a thing most like  
 vnto God, and therfore most comly and  
 beautifull. To ouercome euyl with good-  
 nes, malice with kindnes is to counter-  
 sayt the perfit charity of Christ Iesu. To  
 holde wꝛath vnder, and kepe him backe  
 with byddell, is the proprietye of a wise  
 man. To soloꝛwe the appetite of wꝛath  
 is not a poynt of a man verely, but plain-  
 ly of beastes, and that of wilde beastes.  
 But if thou wouldest knowe howe much  
 vncomly it were to a mā to be ouercome  
 with wꝛath, looke whan thou art sober,  
 that thou marke the countenaunce of an  
 angry person, or els whan thou thy selfe  
 art angry, go vnto a glasse whan thyne  
 eyne so burne flaminge in fier, whan the  
 chekes be pale, whan thy mouth is draw-  
 en a wyꝑe, thy lippes from all thy mem-  
 bers quake, whan thy voyce soundeth so  
 maliciouslye, neyther the gestures be of  
 one fashon, who would iudge thee to be a  
 man. Thou perceyuest nowe my most  
 swetest frend, howe large a see is open all  
 abroad to dispute of other vices after  
 this same manner. But we in the myd-  
 des of our course will strike sayle, leuing

Beholde  
 thine owne  
 countenance  
 whan thou  
 art angry.

# The hanlome weapon

**Declamations.**

**Sermons.**

**Orations.**

**Preachings**

**Certain decrees must be written in our mindes.**

the rest to thy discrecion. Neyther frule was it my minde or purpose (for y should be an infinity worke) as I began, even so to dissuade thee from euery vyce, vice by vice as it were with sondry declamations, and to bolde and courage thee to the contrary vertues. This onely was my desier (which I thought sufficiente for thee) to shew a certaine maner and crafte of a new kinde of warre, how thou mightest arme thy selfe agaynst the euilles of the oulde lyfe brynginge forth agayne and sprynginge a freshe. Therefore as we haue done in one or two thinges by cause of ensample, so must thou thy selfe do partlye in euery thinge, one by one. But most of all in the thinges whereunto thou shalt perceiue thy selfe to be stirred or instigate peculierly, whether it be through vyce of nature, custome: or euill brynginge vp, agaynst these thinges some certayne decrees muste bee wrytten in the table of thy minde and they muste be renewed now & than, least they shuld fayle or be forgotten throughe dysuse as agaynst the vices of backebytynge, fylthy speakinge, enuye, gyle, and other lyke. These be the onely enemyes of

**Christes**

## a christian of Knight.

Christes souldiours, agaynste whose assaulte, the minde must be armed longe aforehande with prayer, with noble sayings of wise men, with the doctrine of holy scripture, with ensample of deuoute and holy men, and speciall ye of Christe. Though I doubte not but that the reading of holy scripture shall minister all these thinges to the haboundantlye, neuerthelesse charitye, which one brother oweth to an other hath moued and exhorted mee, that at the least way with his sodaine and hasty writtinges. I should further and healep thy holy purpose, as much as lyeth in mee. A thinge which I haue done somewhat the rather, because I somewhat feared least thou shouldest fall into that superstitious kynd of religious men which partly a waytinge on their owne aduantage, partly with great zeale, but not accordinge to knowelodge, walke rounde about both by sea and land, and if any wher they get a man, recoueringe from vices vnto vertue, him straighte way with most importune and lewde exhortacions, threateninges, and flatteringes they enforce to thrust, into the order of Monkes, even as though without a couple

Why he wrote this booke some what quicklye with more speede

## The hanfome weapon

The order  
of monkes.

What com-  
pany a man  
should chose  
to liue with=  
all.

a coule ther were no chyztendome. Fur-  
thermoze whan they haue filled his brest  
with pure scripulositye and doubtess inso-  
luble, than they bynde him to certayne  
tradicions founde by man, and playnelye  
thrust the wretched persons headlynge  
into a certayne bondage of Ceremonies,  
lyke vnto the manner of the Jewes, and  
teache him to tremble and feare, but not  
to loue. The order of Monkeship is not  
pity but a kinde of liuing to euery man  
after y<sup>e</sup> dispositiō of his body & his minde  
also, eyther profitablz or vnprofitable,  
wherunto verely as I do not courage the  
so likewise I counsel not frō it. This thing  
only I warne y<sup>e</sup> of that thou put not holy-  
nes nether in meat, noz in raymēt or ha-  
bite noz in any visibler thyng, but in those  
things which hath bene declared & shew-  
ed thee afoze, and in what so euer persons  
thou shalt finde or perceiue y<sup>e</sup> true ymage  
of Chyzte with them couple thy selfe.  
Moreouer whan such men bee lackyng,  
whose conuersaciō shuld make the better  
withdrow thy self as much as thou maist  
from the company of man, and cal the ho-  
ly prophet Chyzt and the Apostles vnto  
communicacion, but specially make Paul  
of



## of a christian Knight.

of familiar acquaintance with the. This  
 felowe must be had euer in thy bosome  
 to be red and studied, both night and day,  
 finally and to be lerned without the booke  
 woꝛde by woꝛde, vpon whome we haue  
 now a good while enforced with great di-  
 ligence to make a comment oꝛ an enara-  
 tion, a boulde dede truly. But notwithstanding  
 we trusting in the helpe of God, wil  
 endeuour our selfe besily, least after Ori-  
 gene, Ambrose and Augustine, least after  
 so many newe interpretours, we shoulde  
 seme to haue taken this labour vpon vs  
 vtterly either without a cause, oꝛ with-  
 out fruite. And also that certayne busie &  
 vnquiet pick quarelles, which thinke  
 it perfit religion to know nothing at al of  
 good learning may vnderstand and well  
 perceiue, y wher as we in youth hath im-  
 bzased & made much of the pure learning  
 of old eutours, & also haue gotten (& that  
 not without great sweat & watch) a mean  
 vnderstanding of both the tonges, greeke,  
 and latine, we haue not in so doing looked  
 vnto a vaine and folishe fame, oꝛ vnto  
 the chyldishe pastime and pleasure of our  
 minde, but y we recorded lōg before to a-  
 doꝛn & garnish the Loꝛds temple with the  
 ryches

Good lear-  
 ning profit-  
 teth vnto  
 prync.

## The handsome weapon

ryches of other straunge nations, & countries, to þ vttermoſt of our power, which ſemple ſome men with their ignoꝛaunce, and barbarouſnes, hath ouermuch diſhoꝛnotted, that by the reaſon of ſuch ryches, excellent wittes might alſo be enflamed vnto the loue of holy ſcripture. But this ſo great a thing a few dayes layde a part we haue take vpon vs this labour for thy ſake, that vnto thee (as it were with a finger) we might ſhewe the waye which leadeth ſtraight vnto Chriſte. And I beſech Jeſu, the beginner of this holy purpoſe (as I hope) that he would vouchſafe benygelye to fauoure the bolſome enſorcements, yea that he would in chaunging of thee, encrease his grace, and make thee perfit, that thou mightſt quickly warbigge and ſtronge in him and ſpringe vp vnto a perſite man. In whom alſo fare thou wel bꝛother and frende alwaies truly beloued to my heart, but now much more than euer befoze, both deare and pleaſant. At the towne of S. Andomers, the yeaere of Chriſtes byꝛth.

¶ FINIS.

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